

The American Missionary

Vol. 81. No. 5

May, 1927

New Series, Vol. 19, No. 5

Editor

SAMUEL LANE LOOMIS, D.D.

Associate Editors

AUGUSTUS F. BEARD, D.D.

HERBERT W. GATES, D.D.

GEORGE W. HINMAN, D.D.

WILLIAM W. LEETE, D.D.

REV. HENRY S. LEIPER

REV. HARRY R. MILES

Contributing Editors

CHARLES E. BURTON, D.D.

ERNEST M. HALLIDAY, D.D.

MRS. HASTINGS H. HART

MRS. NEWTON B. HOBART

GEORGE F. KENNGOTT, D.D.

FREDERICK L. FAGLEY, D.D.

FREDERICK H. PAGE, D.D.

REV. HERBERT D. RUGG

REV. WALTER SPOONER

Business Manager

TRUMAN J. SPENCER

DURING this month of May all thoughts will turn to Omaha. It is impossible to exaggerate the importance of the National Council. Although it has no right to lay hands on the inviolate freedom of the very least of our churches, its moral influence and its practical authority are immense. It selects our leaders; it supplies us with motives and ideals; it determines our policy as a denomination; it has full control of our major missionary operations; it gives voice to our sentiments and convictions.

Why not then, for the next three weeks as a part of the daily petition, "Thy Kingdom come," specify the Omaha meeting? One should pray for the delegates, especially those who represent him personally, asking that they may be helped to magnify their office as members of that august body by punctual attendance, by close attention and by intelligent voting and that they may be so moved by the meeting itself and the subjects there presented that they shall bring home with them a kindling spark of the sacred fire.

The reorganization of our missionary work under the direction of the Council is another proper subject for prayer: that the new order may be speedily adjusted, perfected and completed so as to fulfill the purpose for which it was originally designed—greater simplicity, economy and effectiveness.

It has often been the history of religious movements that upon becoming great, powerful, highly organized and successful they have somewhat lost sight of the spiritual ends they were set to promote. The importance of machinery has been exaggerated as compared with that of product. It would be strange if, with all our recent, radical changes, we faced no peril at this point. Let us pray that the

Omaha meeting may escape those harmful tendencies, as it certainly will do if our leaders, such men as Dr. Burton and Dr. Merrill, have their way.

The National Council has taken over serious responsibilities by absorbing and including in its program, upon each alternate year, the annual meetings of our missionary societies. Those old annual meetings were great occasions. They had about them a glow, an inspirational power that was of immense worth. Can all these spiritual values be retained under the new order? Such gatherings as, for instance, that of Springfield four years ago encourage the hope that they may. Let our prayer be that the meeting of this year in its fruitful, spiritual power may not fall behind the very highest that Congregational history has known.

And surely no greater service could be rendered than to become in the midst of this modern world a fountain of fresh spiritual power, a mighty living witness to the spiritual realities. Did ever an age need precisely this kind of help as sorely as ours needs it? How bleak a place the world has become to those who have accepted modern science as the only trustworthy teacher—who refuse to believe in the validity of any knowledge except that which the physical senses bring! How man shrivels to nothingness, his earth home a speck in the immensities, his lifetime a moment in the eternities, his body a swirl of infinitesimal electrons and protons, freedom, beauty, love, all baseless illusion, no place for courage and no ground for hope!

Let us, then, not cease to pray that this great assembly of Christians may be mightily effective in bringing back to the modern man a sense of the realities that are not seen and the eternity that lies within the human heart.

Procrastination

A NEGRO preacher in the South, quite addicted to the use of high-sounding phrases, sailed forth one day upon an eloquent discourse into which came repeatedly the word "procrastination." After the sermon one of the elders, duly awed by the pronouncement, came to ask for an explanation. "Dat word, brudder, in yo' sermon dis mornin',—procras'nashun—what am dat word?" "Why, don't yo' know, brudder?" said the preacher. "Procras'nashun—procras'nashun am one of the mos' important doctrines ob de Presb'terian Church."

With high appreciation of the quality of our ministers, one wonders whether many have not taken procrastination as a fundamental doctrine of their personal creed. For ten years the Congregational churches have been providing a great foundation and have worked out a sound, scientific plan for safeguarding the ministry and yet hundreds of ministers eligible for the privileges have not accepted them. Every one of these, if entitled to share to the full in the income of the Pilgrim Memorial Fund since 1921, has lost, including interest, more than \$550 toward an annuity.

Doubtless in some cases good reasons could be given to account for delay, but for many this loss is apparently due to indifference or carelessness. In some instances, as the Actuary points out in another article in this issue, men have been misled by roseate illusions in plans which demand less and promise more, but prove to be utterly unable to fulfil their contracts. When will men learn that in the field of pensions, as in every other sound business, you cannot make bricks without straw?

Many another has waited because the church could not be induced to cooperate with him in making the annual payments when the proposition was amply rewarding, in proportion to the expense. For men on the lower salaries the payments are almost negligible. For the great majority they are less than two per cent of the salary.

Again, every year eleven months slip by with comparatively few new members entering the Annuity Fund. Then a flood of inquiries pours in from every section of the country. It is extremely difficult, and at times impossible, to keep up with their volume. Often when the case is stated the minister finds himself unable to meet the conditions in the limited time before the year closes, and consequently loses the substantial credit from the Pilgrim Memorial Fund in the following year.

A minister now approaching seventy years of age, who could have entered the earlier plan of the Annuity Fund at any time in the more than seven

years before it was closed, December 31, 1921, waited until the last afternoon of the last day, when he wrote a letter of inquiry. It was then too late to meet the conditions. For more than five years he has sought to secure the reopening of the plan to permit his entrance. He writes at last: "Oh, my regrets. Procrastination, the thief of time and money. I could have met all the conditions. Too late." Where he might have had an annuity of \$500 for life, he has nothing.

There is a pastor in one of our greatest pulpits, whose church, when the larger plan was opened, offered to pay one-half of his annual dues, a matter of some hundreds of dollars. In six years he has never seen fit to take up the proposition. He has denied himself, with accumulated interest, something like \$1876 at the end of 1926. With his own supplementary payments his total credit would have been approximately \$3311.

Nor are the churches exempt from the same serious fault. There are hundreds of church officers, who would resent the implication that they had not been alert for the welfare of pastors well beloved, who have never lifted a finger to cooperate with their honored leaders in making the provisions of the fellowship available for them.

Moreover, there are thousands in our congregations whose pledges to the Pilgrim Memorial Fund are still unpaid, not including those who by reason of business reverses, or ill health, or death, could not fulfil their purpose. In one of our New England cities is a beautiful home with every luxury, whose owner lives on apparently ample income, who travels at will, to whom in the course of seven years many statements and personal letters have gone regarding the payment of his pledge, on whom the Secretaries of the Fund have made nine calls, and who in April, 1927, sends in a payment years overdue. There is every reason to believe that it could easily have been discharged long ago.

In consequence of such delay by many subscribers, the Fund is losing heavily in interest every year. The loyalty of the great body in the churches does not make good this delinquency and other appeals must be made to supplement an income insufficient for present and future obligations.

The chief point is that every minister knows, or ought to know, that the Annuity plan is thoroughly rewarding; and that every subscriber to the Pilgrim Memorial Fund has been given facts showing that the Fund is of great strategic importance; that it is still far from its goal, and that its results are already an inspiration to the ministry.—C. S. M.

What Is a Good Minister?

The Judge Talks It Over With His Nephew

"I UNDERSTAND," began the young graduate, "that you have been good enough to recommend me for the pastorate of the Wraybon Congregational Church."

"I can't deny it," replied the Judge.

"Now, I have here a letter from the standing committee of Wraybon addressed to our dean, which tells what those folks expect in their minister."

"I've seen it," said the Judge.

"And yet in the face of that letter you went ahead and nominated me!"

"No mention is made of personal appearance," he replied with a twinkle in his eye. "The candidate doesn't have to be handsome."

"Oh, quit kidding me, Uncle Dan. Isn't my kind of hair better than no hair at all?" with a significant glance at His Honor's exceedingly high forehead.

"You score!" laughed the Judge.

"But I'm in earnest," the young man insisted. "You have no illusions about me. You've known me from babyhood; and yet you suggest my name to a church that wants—listen—an excellent scholar, a magnetic and eloquent speaker, a good mixer, an able organizer, friendly, sympathetic, fond of children, an inspiring leader of young people, a man among men—say, do I measure up to that standard?"

"No, frankly, I don't think you do. But then who does? Possibly a dozen men in the whole country. I've no doubt that the pastor of Broadway Tabernacle would suit Wraybon very well but could they persuade him to give up his present charge?"

"I see, you think they are too ambitious."

"Too ambitious? No, I wouldn't put it that way.

Human needs up there among the hills are the same as on Broadway. It is creditable to the Wraybonites that they set their standard high and all the more a compliment to you if they should give you a call. No, Ted, I didn't recommend you because I regard you as a paragon of all perfections but because I really think that you have in you the making of a good, effective minister of the Gospel."

"It would help a lot if you would tell me, as you see it, what are the essential qualities of a good minister?"

"Well," said the Judge, "if our pastor were to resign and I should be put on the committee to hunt for his successor, there are just two things that I should insist on; and neither appears to be

on the Wraybon list. Above all things, I should want for my minister a man who is on intimate terms with almighty God. I look at it in this way: God will have a lot of important things to say to me, to my family and to my community in the course of the next few years and the greater part of them should come to us through the lips of our minister. What we need most in the man then is the ability to go and get those messages and put us in possession of them. The qualities named by that committee are all very desirable but this one is the main thing."

"Your ideal preacher, I take it, would go to the Bible for the substance of his preaching."

"Undoubtedly, the inspired Book is full of messages from God; but, Teddy, it takes an inspired man to find them. Something more than Bible quotations is required for a good sermon."

"But do you mean to say that an ordinary country minister—a young, inexperienced fellow like myself—can hope to receive, at first hand, divine messages for his congregation?"

"I most certainly do and I hold that such a belief is of the very essence of Christianity. The power to bring a message from God is the supreme quality of the supreme preachers that I have listened to in my time—men like Spurgeon, Moody, Beecher, Phillips Brooks and Lyman Abbott, and I have often caught the selfsame note of authority in humble village ministers. A sermon that carries a real voice from the Most High God is a good sermon, whatever else it may lack; and one that misses this vital element, whatever else it may possess, is fatally defective."

"And what is the other essential thing? You said there were two."

"Yes. The second is like the first. My minister should know me as well as my God. Acquaintance with men, a sympathetic understanding of everyday folks—I should ask for that in my pastor; otherwise how could he intelligently pray for me or helpfully lead me in my devotions? Unless you know us through and through how can you preachers diagnose our spiritual diseases and bring remedies out of your divine pharmacopoeia?"

"These two qualities are not easy to acquire, Uncle Dan," said the young man thoughtfully.

"No, not easy, Teddy. More difficult than those mentioned in the Wraybon letter; yet they are given to those who ask for them and by those who seek them they are found."—S. L. L.

Comradeship of Science and Religion

Some Things Science Has Taught Me

By ALFRED D. FLINN

The following address was given at the recent Ministers' Convocation at White Plains, N. Y., where sixty Congregational ministers from New York and vicinity spent an entire day together. It was voted by that body to request its publication, that pastors everywhere might have the privilege and benefit of reading it. Mr. Flinn is one of the outstanding engineers in the vicinity of New York.—EDITOR.

LET me hasten to say that I am an engineer, not a scientist. My profession has been the application to the service of mankind of knowledge gained by science and experience, particularly in supplying communities with water—to be more explicit, the Metropolitan Water Works of Massachusetts, and the Croton and Catskill systems for New York. Probably many men listening to me have read more books about science than have I. Another embarrassment oppresses me: my tongue is the tongue of a writer and I am facing men whose tongues are practiced in speech. Be patient, therefore, if I lean in part upon the crutch of a writer.

You have asked me to speak on "Comradeship of Science and Religion." Definitions are fundamental to useful discussion. We are confronted by the difficulty, however, of addressing ourselves this afternoon to subjects which in part transcend our powers of defining. For our present purpose, nevertheless, let us say: Religion is belief, plus practices based thereon, and religions are men's attempts to organize their understandings of the spiritual elements of their universe and their relations thereto. Science is knowledge of sensible things, and sciences are men's attempts to organize facts which appear to be proven by physical means. Both are constantly changing, though at times the changes have appeared slow and in their higher ranges science and religion are tending toward unification. There are numerous sciences: astronomy, mathematics, physics, chemistry, biology, psychology, theology and others. In a different way, there are many religions. Systematized belief and systematized knowledge alike have ranged from base to exalted. Examples of all grades are on earth today.

Prejudice and organized religion have persecuted science more than once—and in very recent times. Today, however, for many men comradeship of science and religion is being achieved. Comradeship will grow as understanding becomes clearer. In both realms we must say as Paul wrote: "Now I know in part; but then shall I know even as I am known;" i. e., "when that which is perfect is come." Toward that goal of perfect knowledge,

full understanding and clear vision all true men are striving. But this figure of speech, like others, fails. Our old language is inadequate for expressing the new science and the loftier spiritual concepts. It is not a goal, a fixed post, toward which we progress. Mentally we are journeying out into a vast expanse, the apparent boundary of which ever recedes. This brings me to the first and one of the greatest things science has been teaching me through the years.

Our first lesson is from astronomy. In primitive ages, men with unaided eyes looked up at "countless" stars. As centuries passed, they set up staffs and pillars, built mounds and pyramids to aid their observations. To them the earth was flat and sun, moon and stars moved about it. Crude as were their instruments, they learned many facts. Millenniums of human progress brought the telescope and new conceptions of the universe. What had seemed great and central became small and satelittish. New multitudes were added to the "countless" hosts of heaven. Galileo's pigmy glass has grown to the hundred-inch reflecting telescope of Mt. Wilson, supplemented with spectroscope and spectrohelioscope and spectrograph. Contemporaneously, conceptions of the universe have expanded. "Countless" has come to mean not merely millions of millions of stars, but millions of galaxies, of millions of millions of stars in each. "Countless," indeed! Nevertheless, one star still differed from another star in glory. And distances? A new unit of measurement became necessary, a light year, equivalent to six million million miles. Astronomers now are looking at stars by light that left them a million years ago, traveling 186,000 miles a second. The end is not yet! A three hundred-inch reflecting telescope has been designed which will vastly extend man's penetration into the universe, and the countlessness of the stars.

In spite of inconceivable remoteness, man uses the stars as laboratories, for in them exist—or did exist when the light he is using started on its long journey—conditions of temperature, vapor density and other states which man has not yet been able to produce on the earth. From stars of incomprehensible greatness of dimension we are gathering

acts about the incomprehensibly minute atoms. Throughout the vastness of space we find a consistency of law, a unity of truth.

Is all this an accident? That explanation is hardly satisfying. But can the Creator of such a universe dwell in a house made with hands or be represented by images or pictures? Can language express him? What an expansive conception these facts give one of creation—both the process and the result! What new contents are put into the words, eternity and infinity, omnipresence, omniscience, omnipotence! Words which religion uses frequently. We attempt to compress all this into one of our smallest monosyllables, God! "Behold, the heavens and the heaven of heavens" (the universe of galaxies) "cannot contain" him; and yet "in him we live and move and have being," and to me at least, it cannot conceivably be otherwise. Those words, however, have come to possess a very different meaning from that of my youth—a concept, a practical, everyday experience not readily expressed.

There are divine commandments for science. Let me quote some of them. They are "divine" not alone because found in a book which a large fraction of humanity calls holy, but also because they are standing the test: "By their fruits ye shall know them," and are proving truly divine in the results of obedience. "Let them (men) have dominion . . . over every living thing." . . .

"Ye shall know the truth, and the truth shall make you free."

"Come and see the works of God."

"See ye Me and ye shall live."

"Seek ye first the Kingdom of God."

Supplementing these written words, nature on all hands invites us to inquiry. Nowhere in scripture or nature do I find encouragement to ignorance or to mental indolence. "Can man by searching find out God?" "Such knowledge is too wonderful for me." He must ever be greater than man's conception of him.

A second lesson science has taught me is the limitation of human capacity to know. By "human" I here understand man's condition of embodiment on earth. Science, however, encourages me to believe that this is neither the beginning nor the ending of man, although our feeble faculties cannot yet penetrate into the mysteries of past and future—words which may be but names for our ignorance of the eternal Now. Limitations of knowledge, therefore, should neither discourage us nor make us skeptics. Individually, even the most learned man can at first hand know very, very little. Challenge your items of knowledge and see how many

you have accepted on authority. Did you ever face the difficulties attendant upon establishing experimentally beyond question, some simple physical fact? More of this later, if you are interested. Quite commonly, "things are not what they seem" to human senses. Truly and with much emphasis, each moment, "we live by faith"; faith in a creator, by whatever name, faith in the laws—verities—of nature—the universe—faith one in another.

A third lesson from science, especially gained through engineering, is tolerance. For example, if you were to order a piece of metal made a foot in length or diameter, the probabilities are many to one that it would not so measure. Indeed, if you were extremely particular, you would encounter no small difficulty in attempting to determine its exact dimension. It is all a matter, in practical engineering, of relative or needed precision and permissible expense. Impracticability of attaining perfection led to standards of excellence and allowed departures therefrom, or tolerances: tolerances in dimension, weight, purity and other characteristics. For rough work liberal tolerances are permitted; for work of the extreme precision often required in modern science and engineering, the tolerances are almost unbelievably small. We learn, then, that in this world of human frailties we must accept all sorts of things and persons that do not exactly meet our expectations. Our tolerances must be wisely chosen according to the situation. In much of the give-and-take of life relatively large variations matter but little, and standards differ widely. As knowledge advances and civilized life becomes more complex, tolerances are necessarily smaller and smaller. It becomes ever more and more important that standards everywhere should be exactly alike. One of the most serious tasks of science and engineering today is to establish uniform standards of known precision. These lessons are readily translated into mental, moral and spiritual terms. Each must do it for himself. Each person must choose his own standards of character, knowledge and behavior, and his own tolerances in dealing with his fellows in the daily contacts of life.

Science has taught me other useful lessons: of the importance of very small things; of the grave results of very slight imperfections; of departures from purity so small that they could not have been detected a few years ago; of the relativity and change of human perceptions of truth. In conclusion let me say that science, directly and indirectly, has for me put into many a word of scripture practical meanings helpful in everyday life's work and pleasure and has stripped these words of the mysticism and sanctimoniousness with which they

were obscured by theology, falsely so-called. True science fills life with joy and inspires men to the loftiest attainments: to know God, whom to know aright is life—and there is a broader, more immediate and more practical meaning in these words than has yet dawned on most men. In painful contrast there comes to mind the censure of Jesus: "Oh, fools and slow of heart to believe all that the prophets have spoken." How slow, too, mankind has been to open its eyes to the wonderful lessons

the Creator has put all about us! We must "seek truth," seek it as men of lower aim search for treasures of precious metals. Traditions and customs bind us; but "truth shall make you free." Again, into these words also science is putting ever larger meaning, permeating all our daily living and thinking. Thus is science advancing the real kingdom of God, the rule of right and truth. Surely, true religion as Jesus defined it in simple words, must be its comrade.

✻ ✻

Asheville in May

By REV. J. BRANIERD THRALL

Shimmer and sheen of Springtime green,
Starry dogwood in between;
Tall dark pines in contrast deep
With the mauve and gold of the hillside steep;
Pisgah purpling in the West,
Red sun dropping down to rest;
Sweetness and perfume in the air,
Birdsong and beauty everywhere.
"Can Heaven be fairer than this?" I cry,
As I lift my eyes to the far, blue sky,
Where billowy clouds so softly rest
Upon the mountain's rounded breast,
As I drink in odor and sparkle and shine
Till the glory goes to my head like wine.

O God, I love this world so fair,
For streets of gold I do not care,
For gates of pearl and harps and palms,
And the constant praising of Thee in psalms.
Ah, well! I will trust Thee to prepare
One of the many mansions there,
So far beyond my earthly dream
That this life poor and small shall seem.
And while I am here, I will fill my days
With love and service, joy and praise,
And in this time of blossoming
I'll thank Thee for the gift of Spring.

ANNA DUTTON THRALL

THE above poem was written by the pastor's wife while she was in Florida recruiting from having filled her days a bit too full of the "love and service" of which she sings. And since she is not here to forbid it, I am quoting her poem as a start to this article because it suggests the wonderful plenitude of natural beauty which, together with a relatively mild four-season climate, due to an unusual blending of latitude and elevation, is drawing every year from the North and the lowland South an ever-growing number of home-seekers to Asheville and vicinity. They can not come in too large numbers from the sections of the North where the Mayflower traditions are still strong enough to stand the strain of migration.

It is mainly on such migrants that a young Congregational church must rely for its growth in a city as far south as Asheville, and as well supplied with great and wealthy Southern churches; where much of even the resident population is rather restless and uncertain and where the annual turnover is greater than in most other cities of similar transient character in the most mobile sections of the South and West. Yet, on the other hand, it is noticeable that a much larger number of migrants are taking a permanent stake in the place and are building or buying homes, either within the corporate limits or in the numerous and ever-increasing suburban developments. This change is manifesting itself in an increased sense of permanency

among the membership of our church. We know now that the church is here to stay.

I am writing this article the twenty-second of February and it was on Washington's Birthday thirteen years ago that I preached in the ground-floor ballroom of the Mando Inn, what was, so far as I can ascertain, the first Congregational sermon ever delivered west of the Piedmont section in western North Carolina. We had then no organization and no property; neither local habitation nor name. Now we have an attractive and homelike building on a valuable corner lot, worth several times what it cost us.

The changes during these thirteen years in the state at large and especially in this particular section are well-nigh incredible to one who has not lived here during this period and witnessed them. The city has just about doubled in population. Real estate values have increased beyond prediction. Splendid structures have been built both in city and country. Several new and fine hotels and many apartment houses have been erected. A miniature mountain in the very heart of the city has been leveled into a place in the center of which a large arcade is under construction. Two twin city and country buildings are being erected at one end of the civic center, and a new water supply is by way of being provided, contemplating a future population reckoned in six figures.

Better than all this, and of far more significance

for the spiritual and social future of this marvelous mountain region, is a local movement, led by a gifted and devoted woman, which promises in a short time to reduce illiteracy in Asheville and Buncombe County to an irreducible minimum. Also there is a good roads movement, which has not only taken the city itself out of the miry clay with well-paved streets, but has strung concrete and asphalt pavements in all directions, some of them stretching a hundred or more miles into neighboring states. When I think of teams I have seen bogged on main highways within call of the city and remember that thirteen years ago there was not a foot of sand road beyond the corporate limits, this change seems almost like a tale out of the "Thousand and One Nights." It is a great state, this "Old North State," full of suddenly released vital energies, and it is pushing rapidly toward its goal as one of the greatest and most favored commonwealths in the Union.

As a church we certainly have had and still have our problems. But they have been good for us—great sifters and testers, and they are in general process of solution, and will, please God, be in time fully solved, bringing in their train other and newer ones, as solved problems fortunately always do.

I have hinted at the relative change in transiency of the population. Thirteen years ago Asheville relied very largely on its reputation as a health resort. This is no longer true in anything like the same degree. Invalids are still here, and we welcome them here. They have done us quite as much good as we have done them. We have not only learned from them valuable spiritual lessons of faith, patience and courage, but they have contributed to our work—not financially but in terms of personal service. Our church owes, directly and indirectly, more than half its membership, strength—in fact, its very existence—to one type of invalidism. That specific type seems sometimes to choose heroes as its victims or else develops heroism that was latent. I have two typical cases in mind. Both had been Rhodes scholars and held Oxford degrees. One was from the South, the other from New England; one a lawyer, the other a physician. The doctor spent what was left of his waning strength writing a treatise on tuberculosis. The last time I called on him before his death, he was, as always, more interested in something else than in himself. His book was just off the press and a stack of volumes lay on the floor. When I left he autographed one for me; and doubtless, it was his last signature, for two days later I was back again, at his funeral. The lawyer, who

had been a great athlete, was also a great scholar. He whiled away his loneliness, for he was always alone, by almost constant reading — nearly three hundred books, all of them solid, in one year.

But others are here, too. Some who have fought the fight and won, and they are among our best and most devoted members. Some who have cared or are still caring for dear ones. If they find comfort and strength in our fellowship, we are glad, and for their loyal support and appreciation we are grateful.

Others are here because their business is here. And still others, a few at least, because, having once felt the magic spell of this Land of the Sky—

Pisgah purpling in the West,
Red sun dropping down to rest

—choose to stay and make it their home.

Of such as these is our little church made up. Little? Yes, but "there are those who love it." And some there are who love it because it is not yet too big to love. A hand-picked folk they are—hand-picked by their own inner quality and devotion to an ideal. A little Sunday School as compared with those of the great central churches of the city, but its superintendent is an official of the United States Geological Survey having oversight of the unused waterpower possibilities of this entire region. The assistant superintendent is a Yale graduate and formerly was an honored and high-salaried teacher in New York City. The teacher of the boys' class was our former superintendent, but resigned in order to give himself wholly to his boys. He came from New York for the sake of an invalid wife and his week days are spent as a salesman in this and neighboring states. The teacher of the girls' class was for years secretary to the head of the Russell Sage Foundation for the Southern Highlanders. Her sister, also a member of our church, is an expert librarian and was for years pastor's secretary and assistant at First Church, Washington, D. C.

The Men's Club numbers somewhat less than twenty members, but among the seventeen who were present at its last monthly meeting, there were four civil engineers, one contractor, a contractor's foreman, an architect, who has been honored by a fellowship in the American Architects' Association, two dealers in lumber and building supplies, a builder's estimator, a retired Northern manufacturer and two lawyers. Fourteen of the number are members of our Congregational church.

The ladies' missionary society has thirty-eight members, meets on alternate Wednesdays throughout the year, gives a supper and social once a month, and sends flowers to shut-ins. It has also

for years contributed out of its hard-earned funds an average of five hundred dollars annually toward the lot and building, an indebtedness now reduced to between two and three thousand dollars. Without these women the church could not exist.

The nearest Congregational church is forty-two miles distant, and ours is only a little Benjamin among the far greater tribes of ecclesiastical Asheville. But it has found its place and is filling that place in the social, civic and religious life of the city. We may be confident that some day—not too far

distant—it will have grown up and be not only self-supporting but a supporter of other infant and adolescent enterprises. And that day will come sooner if pastors of Northern Congregational churches will kindly inform us promptly whenever migrants leave their churches to come hither. It will come more quickly still if these migrants will make themselves known to us on their arrival in town. They will find us doing business as usual at the corner of Merrimon and Spear Avenue.

✱ ✱

A Case in Point

By REV. HOWARD D. FRENCH

This is not an actual instance, but a typical one.

I

A DAKOTA parsonage, simply furnished but with signs of taste and the indescribable atmosphere of home. A frail young woman dressed in black returns from bidding friends good-bye and seats herself by her little desk in a sunny corner. The excitement and strain of the funeral are over and now she must face her future. She must think out a plan. How is she to live? What is to become of the little family? How are the children to be educated? John has always planned so hopefully for their college life. And the end had come so unexpectedly that they had no time to work out any readjustment. Who would have thought that so vigorous and fine a man could be taken in his prime?

The future must be faced. Oh, if he had not been so devoted to this little mission field! But he did want to bring the church to self-support. He did want to raise the money for the parish house to give the young people a center, and he had become so necessary to these struggling farmers. How happy they had been! What mattered the lack of luxuries and books and travel? They had each other and their three babies. Of course, if he had accepted that call to the city it would have been very different, but she would not have it otherwise, for she so honored him for his sacrifice and his loyalty to his people. It would not have been John if he had been lured by money. But what were these children and she, herself, to do for a living? She must

not dodge the issue of providing for her home.

There was nothing in the bank, for she had drawn heavily during John's illness. But how could she save on \$1200 a year with the children coming? What was it that Dr. Smith, the superintendent, had said about aid from the Board of Relief? She



REV. HOWARD D. FRENCH

had always shrunk from asking help until he had told her that the denomination considered it a tribute to service well done. Well, if she could get a little help from the Board, they could get along if she could get a school. That would mean that she must pay some one to look after the baby while she was gone. Then they would have to move to some cheaper house and there were the debts from John's sickness and burial. But God was still her protector. John had bequeathed to her that undying faith. Surely the great Congregational church which had served so loyally would not

desert the widow and the fatherless in their dire need.

So she took the application and with eyes dimmed with tears she hurriedly filled it out and directed it to New York. Then she sought the refuge of the upper room.

II

New York. A Secretary's office of the Board of Relief during a meeting of the Committee on Grants. There are present a Secretary, two ministers, a woman and a business man to consider applications for aid. A number of grants have been considered and passed upon for action by the

board. The Secretary now brings up "the case of Mrs. John Pilgrim of Dakota: Husband ten years in the home mission field in this little church; highest salary \$1200; a fine, cultured man, graduate of a Western college and Eastern seminary; refused several calls to larger churches to stay with this needy field; left widow and three children, eldest, nine years. Application asks for \$600 until the children can help; resources, none; indebtedness \$150 for expenses of sickness and funeral; widow hopes to get a school near her home; she is a college graduate. State superintendent recommends Mrs. Pilgrim highly and hopes the Board will grant her application."

The members of the committee all at once express the desire to give her what she asks. The Secretary explains that out of the Emergency Fund he has sent one hundred dollars to help on the debt incurred for the sickness and burial and that later he added fifty dollars more for her immediate needs until the Board could act. A member speaks up to bless the Emergency Fund and to wish that all the people in the churches could realize what their giving to this Christmas Fund means to the needy. Another member remarks that he wishes the people would give twice as much as they do. "Now, wouldn't it be great," he says, "if we could send that dear little woman \$1000 at once to pay all the expenses of that sickness and burial? The Episcopalians do it, why shouldn't we?"

"True," says the matter-of-fact member, "but we are not Episcopalians."

"Well, we ought to care as much about our ministers and their widows anyway."

"Come, friends," the Secretary says, "we have many other applications to act on. What shall we do with this request? I might say that we never have been able to grant more than \$500 to any one. You know that our average grant to a minister is only \$373, including the Christmas remembrance; and to a widow only \$277."

"Well," breaks in the aggressive member, "I move we give \$600 to her anyway."

"But," speaks up wisdom, "we have many other widows on our roll already, just as needy as she is, and ministers too. If we give her that much we ought to bring the rest up to that limit. All of them suffer as much as she does. We can't be partial."

"Then why not bring them all up?" says the impractical minister. "There is no danger of their getting too much if we give them all \$600 a year. I don't suppose they pay school teachers over liberally out there. How are they going to buy coal to keep them warm next winter with prices as

they are? And there is the long summer with no pay at all and the regular daily expenses to meet.

"This husband must have been a hero to stick out there ten years. I was on the home mission field once and I know what it is. You wouldn't live out there, no matter what salary they paid. I am told he transformed the community, and the people loved him; but they are poor. I move we give her \$600. She surely needs every dollar of it."

"Hold on," says the business member, "we can't give her that, although I'd like to. We haven't the money. Why, we've already voted \$4200 out with more to come. How much has been released by death, Mr. Secretary?"

"About \$1000."

"Then we've added \$3200 to our grants already and we haven't a cent of money now. It will just be adding to our debt, which is already too heavy. It must now be over \$21,000. We can't raise everybody to this figure or we'd be swamped and have to go out of business. The most we can do is \$400. I move that."

And so, regretfully, reluctantly, sadly, because it is not more, but gladly, willingly, exultantly that it is so much, the motion is passed.

"The next case," continues the Secretary, "is the Rev. Mr. Puritan of Vermont; eighty years old, asks \$300."

III

At length the committee adjourns. The members are very quiet and very burdened as they wonder what Mrs. Pilgrim will do when she gets the answer of the Board. The woman member tries to figure out how those children are to be clothed and the devoted mother keep herself decently dressed. She imagines the constant anxiety of the mother with her long days of teaching and the weary evenings of darning and mending; the lack of books and of travel.

One of the ministers sees the prosperous people gliding by on the New York streets in their warm, closed cars and he wonders how that frail woman is to reach her country school, especially in the winter on those prairies. "A Ford, of course." Yes, but how is she to buy a Ford?

The business man has those children on his mind and he wonders how they are to be educated. Is their whole life to be curtailed because their father chose to do his duty in a needy field in the name of Christ? What will be their thought about the claims of the ministry?

The minister who had been a home missionary sees the family living in a poor home, sometimes even thrust into debt for necessities, the children ill-at-ease before their mates because of their pov-

erty, unable to enter into their good times; he feels the chill of the long northern winters, remembering the high price of coal. Here is a family which cannot strike for higher wages. What will be the attitude of the people of the village toward them and what will they think of the church? "A minister's widow. Is that the way the great Congregational church cares for the widows and orphans of its heroic ministers?"

All of the members of the committee are won-

dering why the people of the churches do not rise to this great opportunity; why they do not remember a Christly work like this in their wills; why they do not make to it specific gifts. Perhaps it is because they do not know the greatness of the need, the beauty of the opportunity. It is the purpose of this picture to bring a glimpse of the greatness of the need and the beauty of the opportunity to many in our churches who will grasp the blessing while they may.

✻ ✻

Evangelism Through Literature

By HENRY WINFIELD JAMISON, D.D., *Newell, South Dakota*

NEWELL is the administration town of the Belle Fourche Valley Irrigation District which lies north and east of the Black Hills on the edge of the great Range country. We came here in the fall of 1916 and began work with a church that was just six years old.

As we used to drive out over these long trails the question was always coming up "How can we reach and help these people far out on the great Range and those living near at hand, as well, who have no possible way of getting to the church?"

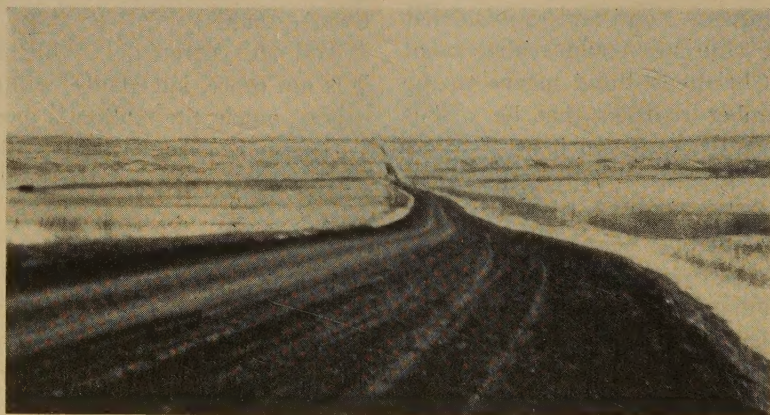
We found the answer the "flu" winter. The law closed up the church and everything else except the post-office, stores and pool halls, the three surest sources of contagion in any new country. We

had a new Ford sedan, the first inclosed car in town. They called it the "Preacher's Show Case." The second Sunday morning, with the parson at the wheel, his wife as director and three willing lads as heralds, we delivered all the lessons and story

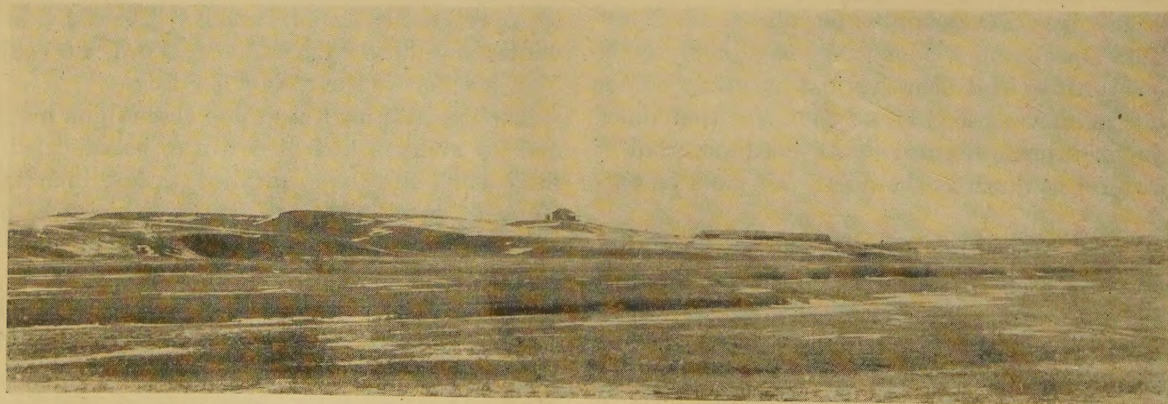
papers to our Sunday School in their homes. We had a long siege of it that year. We had been closed-up four weeks before there was a single case of the flu in the community. Then—but that is not my story.

We began to write every

child's name on his paper and we saw that it was delivered. It was on those rounds that we discovered many children who did not and could not come to the church. We enrolled those under four years in the Cradle Roll and the others in the



THREE MILES OF TRAIL



A RANCH HOUSE ON THE GREAT RANGE

Home Department. Mrs. Jamison was careful to get the date of everybody's birthday. She sent cards to the children and young folks especially.



IRIS GETS HER MAIL

That is a personal contact which now amounts to over one hundred each month.

As soon as a child is four years old we have the Beginners' Lessons mailed to him in his own name. When he is six he begins to get the Primary lessons and the *Mayflower*. Only financial limitations hinder our going on through the four Junior years with these young folks. We do send them all the extra story papers that are sent to us. And that postage comes out of living expenses. The mother end of this work is the Home Department quarterlies mailed out to them each quarter.

For nearly two years the work increased about as fast as we could find the folks. Then came the slump in the prices of sheep and cattle which so nearly broke all our backs. There were lots of our ranchmen who lost everything they had in 1920. Our records show that for those first years we had made the work almost if not quite self-supporting, but with the coming of hard times neither the people nor the local church were able to finance such a far-reaching Sunday School. At that time Dr. Bloom, Secretary of the Sunday School Extension Society, very generously allowed us about one hundred dollars' worth of supplies per year. That generosity we still enjoy.

Little Iris sees the mail driver down the trail so she goes to the box. Sure enough she gets her mail.

She cannot read more than her own name. Returning to the house she finds sister and says, "Ruth, read my story." Then mother and brother and even Dad must read that story to her. Now it happens to be the story of the "Kind Shepherd and the Lost Sheep." She knows about sheep. They have over a thousand of them. A coyote got one the other day. Have you ever noticed how wonderfully those Beginners' Stories lay the foundation of Bible knowledge? The whole family gets the story with little Iris.

I would like to take you all along with us for some Home Department calls. The family in the picture with three girls, four dolls and dog live sixty miles out on a big sheep ranch. They are more than two miles from their nearest neighbors and forty miles from the railroad. The folks do not want their neighbors too close to them. They want room for pasture-range, they call it, for horses, cattle and sheep and a lot of land, besides, for hay. Years ago it was demonstrated that general farming is impractical on much of our land here without irrigation. So school work and Sunday School work and church work must be in small dimensions or at long range.

This picture shows how most of our Range boys and girls go to school; except that there are not so many on each horse. Such horses as are shown in the pictures are worth about as much each as a fairly good Ford tire. Every boy and girl owns what is called a horse. Many of them are splendid horsemen, too.



HOW THE RANGE BOYS AND GIRLS GO TO SCHOOL

Newell has a beautiful new all-modern school building. This year the high school has an enrollment of one hundred and six. Just half of them

visit a year—it will take that to keep up with lots of families—get in touch with each individual. Get name in full, birthday, and in case of the children, the year they were born. The October after they are four years old send first of Beginners' Lessons.



A HOME DEPARTMENT GROUP

are "off the Range." I'll not take your time to tell you about our basket ball team that has defeated, once at least, every other team in the Black Hills except Lead. The professor has a class of high school students in our Sunday School.

The picture on the right shows part of this group. Of the thirty enrolled twenty are from the country schools. Out in those same little temples of learning they mastered the state examination for the eighth grade and also bronco busting and throwing the lariat. The Range is proud of them.

Running the risk of wearing out your patience I want to restate our plan. On account of the scattered population and lack of local leadership some adequate method must be devised to evangelize these boys and girls. Here it is. By at least one



HIGH SCHOOL MEMBERS OF A RANGE SUNDAY SCHOOL

Keep this up each quarter for five years or through the Primary grades. At the same time send the story papers, *Mayflower*, *Firelight*, *Boyland* and *Wellspring* for the whole family, the finest literature that comes into any home. I would continue the lessons through the four Junior years if I had money enough to do so. Some of the Junior lessons would be lost but they would carry the young

folks up to the high school age without any break and if one in five of them did the work it would more than pay. This plan covers the great seed-sowing period of the child's life. It takes a lot of work. What that is worth while does not? This material must be



ON THE RANGE

mailed out from the publishing house to save postage. Re-mailing nearly doubles the cost.

In our experience of these years we have found many, many families who have absolutely refused repeated invitations to come to church or to bring the children to Sunday School; but we have yet

to get the first refusal from any family of the help offered for teaching their children by our lessons and stories. Can you beat that? We are promised a harvest. I do not see where we are to get it if we do not sow the seed. Can you study the faces of these children who are growing up out of hear-

ing of the locomotive and think for a moment that it would not pay? What *would* pay, anyway?

"An angel passed in his onward flight
With a seed of love and truth and light,
And he cried, 'O, where may this seed be sown
To bear most fruit when it is grown?'
And the Savior heard and said as he smiled,
'Plant it for me in the heart of a child!'"

The California Indians

By GEORGE F. KENNGOTT, D.D.

AT a recent meeting of the Brotherhood of the Riverside Congregational Church, Rev. John Gardner, D.D., pastor, a cross-section of the Home Missionary interests of that fine church was exhibited. The pastor of two country churches, Moreno and Nuevo, about twenty miles from Riverside, who was present with a group of his parishioners, spoke of the interest of the Riverside church in his two churches and communities. The Japanese pastor of the newly formed Japanese Union Church of Riverside, representing a case of real organic union of Methodist and Congregational churches, reported for his vigorous church. A layman from Glen Avon, accompanied by several others, voiced the appreciation and good will of that growing community near Riverside, where a Sunday School has recently been established, with the aid of the Riverside church. The pastor of the Universalist church, with a group of his members, explained the desire for still closer cooperation on the part of the two churches and denominations, Universalists and Congregationalists. But most impressive of all were the songs of a dozen husky Indian students, members of the glee club from Sherman Institute in Riverside—especially the solos of one young Indian with a great bass voice.

Sherman Institute has enrolled over one thousand students, boys and girls, from nearly fifty tribes and reservations, largely from California, Arizona and New Mexico. Over half of the students are non-Catholic and for them a beautiful and commodious chapel was erected several years ago on Magnolia Avenue, directly opposite the main entrance to the school grounds. The building will seat one thousand, has a large basement for social purposes, class rooms for Sunday School. Toward the erection of the building the students contributed much labor and made many personal sacrifices in money earned by their own toil during vacation. The Riverside church and the Home Missions Council cooperated heartily and generously in payment of bills for site, material and labor, besides the contributions of the Indian students. The American Missionary Association and the Southern

California Congregational Conference did their full share and now the Conference contributes five hundred dollars a year toward the salary of Mr. C. W. Cell, who, with his assistant, a member of the Riverside Congregational Church, is giving his whole time as chaplain of religious work among the students at Sherman Institute. The Roman Catholics, also, have a chapel building with a chaplain.

The Protestant churches and denominations in Riverside and elsewhere, are doing cooperatively what could not be done nearly so effectively individually. That congregation of six or seven hundred Indian boys and girls from six to twenty years of age, most of them from twelve to eighteen, gathered from various states and tribes, will thrill any minister and stir him to do his best.

The people of Southern California were first aroused to the condition of the neighboring Indians by Helen Hunt Jackson's story, "Ramona." The Northern California Indians are in even more hapless condition. Investigations were begun about twenty-five years ago by the California Indian Association. Mr. C. E. Kelsey and Dr. Spinning found the Indians of the Tehachapi line to be without homes, lands, schools and churches, in a sad plight. Finally, the national government was aroused and \$100,000 and later \$50,000 more were appropriated to purchase lands for these California Indians. There were then four United States Indian boarding schools with a capacity of four hundred north of the Tehachapi. There were ten United States Indian day schools with a capacity at the utmost of two hundred, the state school for the Indians could accommodate five hundred or five hundred and fifty. The Indian children are not welcome in many of the white schools. There were then 13,791 Indians in 267 bands in Northern California for whom the missionary societies and the national and state governments were doing practically nothing. They are doing very little now.

The Indian Conference at Mt. Hermon in 1917, through the public addresses of the representative white people and Indians and by private interviews and conversations, opened my eyes to the pathetic

condition of the California Indians. It has seemed to me, as I have visited the various Indian reservations, that the "good Indian" who has never shed white man's blood, has received but little consideration from the government, while the Indian who has fought and is ready to fight again, if provoked too far, receives what he wants. The Sioux, who killed Custer and his men, receive fine lands, good schools and everything they desire, while their neighbors, the Crows, who served as scouts for the American troops and never fought against the government, receive no consideration and are the prey of any and all who would exploit them.

Alas for the California Indian! He made treaties with the United States which he supposed would be fulfilled, but which the government officials changed to suit themselves, and he became a wanderer, a vagabond, with no home and no land. "In 1834, at the time of the secularization of the missions founded among the Indians by the Franciscans, there were at least 210,000 members of the race within the limits of California; today there are 17,500. Dr. C. Hart Merriam, Chief of the Biological Survey at Washington, tells us that 'The principal cause of the appallingly great and rapid decrease in the Indians of California is not the number directly slain by the whites, or the number killed by whiskey or disease, but a much more subtle and dreadful thing; it is the gradual but progressive and resistless confiscation of their lands and homes, in consequence of which they are forced to seek refuge in remote and barren localities, often

far from water, usually with an impoverished supply of food, and not infrequently in places where the winter climate is too severe for their enfeebled constitutions. Victims of the aggressive selfishness of the whites, outcasts in the land of their fathers, outraged in their most sacred institutions, weakened in body, broken in spirit, and fully conscious of the hopelessness of their condition, no wonder that the wail for the dead is so often heard in their camps.'"

Yet the very hopelessness of the condition of the California Indians is itself hopeful, for now without homes, lands, churches and schools, they begin to feel their needs. It is a good sign when an individual or a people has desires and wants. Some of the Indians, elsewhere, rich in cattle and land, appear to want nothing; they well-nigh despise schools and churches. The government and the missionary societies have hitherto done scarcely anything for the poor California Indian, but the recent awakening of Christian sympathy for him promises better things for the future.

In Southern California there is very little missionary work among Indians except on the part of the Catholics and Moravians. Sherman Institute offers an unusual opportunity for cooperative church work on the broadest possible basis. Many of the Indian boys and girls at Sherman have joined the Indian church, whose building stands opposite Sherman Institute. Much more money could be spent to advantage for the support of this most worthy enterprise.



Racial Characteristics—How Come?

By GEORGE L. CADY

IT was late Sunday night and I had just given an hour's lecture on Mexico in the Flatbush Church. I was tired, and slouched down in a corner for a quiet hour—yes, even with the roar of the East Side Subway, I was to have a quiet hour, for there was no one to talk to and, besides, I had that most fascinating book of Professor Robinson's on "The Ordeal of Civilization," and I had come into the thick of Charlemagne and the very beginnings of the Frankish Empire. I was too busy to notice and too tired to care who entered or left — and why should one care in a crowded subway where the folk eddy in and out and jam and hustle? Perhaps you cannot "hustle the East," but the West simply has to hustle; for in civilized New York there are only two classes—the quick and the dead.

Suddenly I was brought out of the birthdays of France under Charlemagne down to the present

with a thud. Beside me there was a loud voice that could be heard nearly all over the car, even when thundering under the East River. Part of the language was in broken English and now and then I heard, "*Oui! Oui!*" interspersed. I could see arms waving before me and violent gesticulations and the rising and falling inflections which can be heard only from the sons of France and Italy. It was a fast and furious argument and I soon foresaw that I would have to interpose or blood would be shed. "French," I said; "it sticks out all over them." I turned and could hardly believe my eyes for the people were black. Oh, yes, they were black, all right, reminding me of what a Negro friend of mine said about one of his own race: "You had to scratch a match to see his face." One was a woman and as black as the man. As the gesticulation and loud tones proceeded I thought I would be compelled to bring my Anglo-Saxon

brown and chivalry to the defense of the poor beaten woman. It was a fascinating contrast. Language, hands, arms, shrugging shoulders, lifting eyebrows, shrill "Oui's" and fanning of air—who ever saw two Anglo-Saxons spend so much time in striking the air? or two Africans? Long before this there would have been blood shed or blackened eyes. Nothing of the kind happened, but the loud noise went on until every eye in the car was fastened on them with wonder at first and then with amusement.

At last the man turned toward me as if to get my support against the woman by his side, and I said quietly to him, "Don't you think you had better complete your quarrel after you get home?" He looked at me with perfect surprise and said, "But we are not quarreling." I said, "Well, everyone in the car thinks you are." He said with earnestness, "But they do not understand—they do not understand." I replied, "No, perhaps not; but you know we must not only be right but we must seem right." "But, Monsieur, they do not understand. Different people have different tastes. You see some Jews come in and they argue and they wave their arms and they shout and they can be heard, but they are not quarreling. They are having a good time." And so it went on until we reached 180th Street, east, and they talked and gesticulated. But between times she put her arms around him and her head on his shoulder—they were "having a good time."



The Child in the Old Meeting-House

By WILLIAM W. LEETE, D.D.

CHILDREN in the olden time were regarded as being from the Lord and many a man had "his quiver full of them." Cotton Mather tells of one woman having twenty-two children, another twenty-three, and a third twenty-seven. Rev. Samuel Willard, first minister of Groton, had twenty children and his father, seventeen. Benjamin Franklin was one of seventeen children. But what did they do with them in church? On the Sunday following his birth every child was taken there to be baptized. In winter that was serious business. Early death prevented many of them from ever coming there again.

See the accompanying picture. It is the Rockingham Church, ten miles from Bellows Falls, Vermont. Scores of churches set among the hills of New England once looked just like it. Up to these barn-like buildings the people walked or rode on Sunday. And on each horse's back there was an

I found they were from South America. They showed every sign of education and culture—except what appeared to me to be rudeness in the loudness and violence of their manners. But I shall never forget "*different people have different tastes.*" Manifestly they had been reared in a French colony. In everything except the pigment of the skin they were French.

What are Racial Characteristics? How much do we get from the germ plasm and how much from the atmosphere? How much is hereditary or racially received and how much environment? Here is a black African raised in a French community and he acts and talks just like a Frenchman. If an Anglo-Saxon was taken as a baby and raised in an African community, how many Anglo-Saxon racial characteristics would he show? If a brother of this boy had been taken as a baby and brought up in a normal New England community, say of Simsbury, Connecticut, how much would he act like this brother brought up in a French community? Could you always tell an Englishman or a German or a Frenchman or a Slav if he never saw his native land or fellow clansmen? If a son of a Harvard graduate were sent to Princeton—unthinkable, of course—would he retain the Harvard inflection and Harvard tang? If I were a child of a wholly different environment, would I be myself? I had better stop here for my feet are getting all tangled up. But I want to know *what are and how come Racial Characteristics?*

extra seat for the wife and one or two children. The world without was beautiful, but neither man nor child could use that word to describe the meeting-house within. The interior of one of those churches—just about the age of that at Rockingham—will illustrate. It is the church at Rocky Hill, Massachusetts, built in 1781. Look at the seats! It must have taken something stronger than fennel and peppermint to make children feel the privileges of a sanctuary that looked so bare and cold. A little girl recently visiting this church, looked into one of the pews and seeing the high seats said to her mother, "Is this a closet and did the children have to sit on the shelves?"

Those seats, by the way, were very remarkable. They were hung on wires so as to be turned up easily against the sides of the pew. The people all stood up during the singing and while the pastor offered the long prayer. At that time, the seats

being turned up against the side of the pew, the people could easily lean against the top rail. When the people again sat and the seats were turned

squeak occasionally, so much the better. Although churches after a while had steeples, the form of the building for many years remained square.



THE ROCKINGHAM, VERMONT, CHURCH

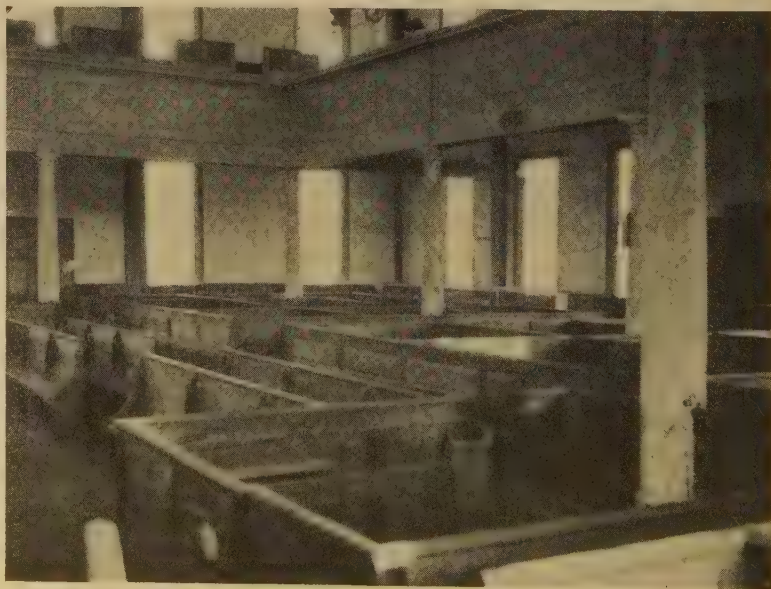
down, it was not without considerable noise. One writer has put the scene into the following rhyme:

"And when at last the loud 'Amen'
Fell from aloft, how quickly then
The seats came down with heavy rattle
Like musketry in fiercest battle."

This must have been quite a diversion for the boys of those days, for the church at Haverhill has on its records these words: "The boys are not to wickedly noise down their pew seats."

The original meeting-houses were square. The pulpit was on the middle of one side, opposite to it on the other side was the main entrance and there was also an entrance on each of the other two sides of the building. The pulpit was high and had a sounding board over it. Children sometimes feared it would fall on the deacons who sat below or in front of it or on the minister's family who sat on one side of it. In the gallery in front of the pulpit were the singers. There was no paint on the wood or decoration on the walls, but the top of the pews were sometimes furnished with balustrades and balusters and great was the delight of a child who could find one of the balusters that would turn; and if it would only

any one to decline to accept and to occupy it. The records of some parishes show the custom of seating men on one side of the church and the women on the other, although generally this division of the sexes occurred only in the gallery. Young people and children, because they were of less importance, were therefore seated in the gallery. Up there, too, were put household servants, the Christianized Indians and the Negroes. Up in the attic of the church at West



INTERIOR, ROCKY HILL MEETING HOUSE

Barnstable, Massachusetts, one can see today the long bands of discoloration where the heads of the Indians rested and on other parts of the wall can be found outlines of ships and of animals that either the Indians or the young people drew. The second building that the Guilford, Connecticut, church erected had two tiers of galleries. In the upper three rows of seats sat the colored people and servants of the planters. The galleries were reached by "men's stairs" and "women's stairs." In 1759, it was voted by the Long Society Church of Preston, Connecticut—and their quaint little church is still standing—that Peter Pride and five young men be permitted to build "a pew over ye men's gallery stairs"; and at the same meeting it was voted that Miss Annie Mix and five other young women be permitted to build "a pew over ye women's gallery stairs." This vote not only shows that the sexes were carefully separated in the house of God, but it also furnishes a chapter on equal rights. In this case Peter's pride must have had a fall for the records show that Annie Mix and the girls had their pew finished first.

The stairways to the galleries were generally in-

side the audience room, but to avoid the racket when the children ran up and down them, some churches, like those at Wethersfield and Farming-



THE TITHING-MAN

ton, Connecticut, built entrances to the galleries from the outside.

The gallery seats in the old churches were a source of perpetual worry. They made the office of the tithing-man a very important one. The accompanying picture will suggest one part of his duties. He was supposed to keep his eye on the whole congregation, but the galleries were his especial field of operations. In his hand was a rod. On one end was a rabbit's or deer's foot with which he poked or rapped offending boys. On the other end was a squirrel's tail with which he tickled the faces of giggling girls or dozing seniors. His activities were even at times more vigorous. A pastor of the church in Longmeadow, Massachusetts, found himself one Sunday upset in the middle of the prayer by noises issuing from the gallery. He opened his eyes, and lo! a red-haired boy was in the process of being twitched over the pew rail by the tithing-man. But, true to the red-haired type, the boy clung to the balusters so successfully, that with a fearful crash the balustrade came off with the boy.

But churches after awhile discovered that the proper place for children and young people was with their parents, and families were at length seated both upstairs and downstairs and their children were with them. One of the first churches to insist upon this was the church at Farmington, Connecticut, and the date was 1824.

But whether downstairs or upstairs, the lot of a child in the old meeting-house was a hard one.



OLD SOUTH CHURCH, BOSTON

Everything was hard, from the oak board on which he sat, up to the sermon any word of which he could not understand. The elders might be able to follow the apostle's exhortation and endure such hardness but it was too much to ask of a child. How wistfully on a summer day he must have looked out on the trees and above the strong voice of the minister heard the gentle call of the birds! And there were days when the poor child had not even this solace, for the pew was high and often full and then he must sit on a stool and see nothing.

A Sunday in wintertime was especially trying for childhood. Though the tithing-man would not allow the children to swim, he did leave to them skating and sliding down hill. But on Sunday all this was forbidden and all that a child could do was to go to church and shiver. One must either pity them or else admire their pluck. Perhaps we can do both. It was a long time before the meeting-houses made use of any form of heating, except that given by the foot stoves filled with hot coals brought from home, though sometimes the house dog was brought in as a foot warmer. A recital of some of the incidents and the discussions when churches set up stoves would furnish amusement

quite as much as information. The first church to have a stove was Old Hadley in 1734 and the next was the Old South Church of Boston in 1783. Between 1800 and 1832 many more consented to make themselves physically comfortable on God's Day, but there were not lacking many objectors and some condemned the stoves as they later did the lightning rods; for they called the latter "an unwarrantable interference with heaven's artillery."

In my first parish in 1883, I was accustomed often to call on the aged. Among them was a woman born in 1789. There was much in the past that she liked and much that she did not like. One day she had talked of the Sundays of long ago and especially of the winter days in the unheated meeting-house. Her memory was good and as she painted the vivid picture of a communion service when the bread was almost frozen, I exclaimed, "But how did you stand it?" and she answered me sharply, "We didn't." Though God had granted to her a very long life, her heart still rebelled at the thought of some of the earlier days. When in the beautiful church of today a child is heard to complain, might it not be well to remind him of the lot of a child in the old meeting-house?



Sharing the Task With the A. M. A.

By Secretary GEORGE N. WHITE

EIGHTEEN Taft Place? The name smacked of a highly restricted residential section, and some of us know what "highly" restricted means in our American cities. Perhaps I had been mistaken taking the address over the telephone, but no; when I turned into the street I saw a boy of tinted skin playing with other boys of fairer hue, and I knew I had the right address. For I was seeking one of our American Missionary Association products, Cornelius Ford, once a little boy in one of our schools in Tennessee.

As I mounted the steps at eighteen Taft Place, Mr. Ford rose to meet me. After introductions were over I asked Mr. Ford to tell me the story of his life, and for two hours I listened to a story that gripped and held me. For Cornelius Ford, the little country boy who went to the A. M. A. school, is now a member of the Buffalo Live Stock Exchange, the sole buyer of live stock for Armour and Company, a representative of Morris and Company and handling business for them and for himself that passes the three million dollar mark.

And the fine soul-stirring sentence of the evening was this, "I owe all that I am to Miss Mary Long Smith, that devoted A. M. A. teacher who came

from her home in Michigan to work among the colored people of Tennessee." For after she retired from A. M. A. work to her home in Michigan she asked Cornelius to come and live in her father's home and assist him with the farm in his old age.

So faithful was he that as a mere boy he became the manager of the Smith property and administered the entire estate for the children after the death of Mr. Smith. During this farm experience he was particularly interested in the live stock and used to bring cattle to the Chicago market. After he had done everything he could for the Smith family, he decided to go to Buffalo and engage in the live stock brokerage business. In spite of the handicap of his race his practical business head eventually won for him the respect of his associates in business. But I think I discovered the secret of a greater type of success, when in the course of the conversation he told me the story of David J. Sweeney.

Sweeney had been for many years the buyer for Armour and Company in Buffalo, but was attacked by that dread enemy of mankind—cancer. During his illness, Mr. Ford, with rare unselfishness, carried on Mr. Sweeney's business for him, absolutely refusing to take any commissions for

the work, though the commissions would not have affected Mr. Sweeney's income, as he was working for a straight salary. Mr. Ford modestly called this mere business courtesy, but I knew better—it was that fine thing we call the spirit of the A. M. A. which he had caught from the unselfish life of Miss Smith. When Mr. Sweeney finally succumbed, Armour and Company wanted to know how his business had been carried on during his illness, and then only was Mr. Ford's connection with it revealed. His unselfishness brought its own reward, for the Company insisted that he take the commissions for all the buying he had done for them and in addition summoned him to their New York office and asked if he would become their buyer in Buffalo. He refused to give up his independence as a member of the exchange, but agreed to do their buying on a commission basis as a part of his own business. Some time after this agreement was entered into an envious white business man of Buffalo wrote to the company asking if they knew they had a colored man as their buyer; whereupon Armour and Company wrote back that they probably knew more about Mr. Ford than he did.

Mr. Ford seems to have solved the vexatious problem of race in every way as far as he is concerned—in business he is respected, as the successful business man always is; his home is the only one of a colored man in one of the most beautiful sections of Buffalo, and he dwells in peace and har-

mony with his neighbors of Nordic descent. As I sat upon the porch that afternoon there was going on in the parlors of his home the meeting of a Woman's Club, and the community did not seem at all alarmed that there were passing in and out a group of cultured colored women. He is the unconscious apostle of success—success not only material, but success in the fine qualities of honesty, loyalty and comradeship. And, rarer still, he is the exemplar of gratitude—that rather rare quality in our hurried American life; for as I parted with him at the station to which he had brought me in his own beautiful car he avowed allegiance and whole-hearted support to that organization which had made possible for him the inspiration of the life of Mary Long Smith.

The story of Cornelius Ford reveals the secret of the urge that makes our workers stay with us year after year on impossible salaries—Miss Smith probably earned twenty dollars per month for eight months in the year—with the hope that the lives they touch may make a much greater contribution to life than they themselves could make. And how that faith has been justified! For not only Cornelius Ford but fully ninety per cent of the successful men of the race have been touched in some way by the spirit of the A. M. A. These leaders not only prove the faith of their teachers but actually transcend that faith.

* * *

A Minister's Child

By MARY ESTHER REESE.

The following story is from the pen of a Yankton College girl. The theme was suggested by the instructor of English at the college, and Miss Reese, with the memories of eighteen years as "A Minister's Child," placed several of them on record.—EDITOR.

I WAS born in a tiny Congregational parsonage in an Ohio city. While my life thus far has had much of happiness and joy, like the old Negro, I feel that "nobody knows de trouble I've seen." Among my experiences and impressions I find many closely related to my position in society. I am a minister's child! From my earliest recollections that fact has been impressed upon my mind; also that the position has its responsibilities. Just when I came to a complete realization of its importance I cannot tell. One of my earliest memories is of going to church between mother and father and of sitting alone with mother while father stood up in the pulpit and preached.

Christmas was always a joyous season in our parsonage. Besides our own simple celebration the activities of the church next door brought added joy. On the first Christmas morning which I can

remember I found many lovely things on the tree which my parents could not possibly have afforded to give me. Cunning toy dishes, microscopic laundry sets, beautiful dolls and wee doll furniture, gifts of various parishioners who, having no children of their own, lavished treasures on the minister's child.

As I grew older and started to school I sometimes felt resentful because father had been so foolish as to choose the ministry as a profession. His slender salary compelled us to economize very rigidly in order to "keep up appearances." What a bugbear that phrase represents in my memory! One day during my first year of school life I came home in a very enthusiastic mood. Every one was buying roller skates and learning to skate. I, too, wanted a pair, as all the girls I played with had them. How much did they cost? Oh, about two

dollars and a half, I estimated. Then I had to endure a hard experience for a six-year-old child. In a kindly, sympathetic way mother and father explained that they could not afford to buy the skates. They pointed out that little brother needed shoes, sister must have a new coat, that the coal bill was due and, worse than all, father's salary hadn't been paid in full for almost three months. In the face of such conditions they couldn't possibly spare two dollars and a half for a plaything. All this was very reasonable and wise, of course. But, as I look back on it now, some twelve years later, I sigh. What a forlorn little figure I must have been as I lagged behind my classmates when they went sailing by. I struggled to keep back the tears and smiled bravely. Not for worlds would I let them know that just then I wanted roller skates more than anything else in the world.

Time passed. I was in the fourth grade. The war was being waged; prices were very high; but the minister's salary remained the same. All my friends, who a few years before had been buying skates, were buying beautiful brown shoes. Brown shoes were something new and greatly to be desired. When I found they sold for five dollars, I gave up all hope of ever becoming the proud possessor of a pair. My own little black buttoned ones seemed so hopelessly out of date that I felt very sensitive about the whole matter. Every time I sat down in a chair I contrived to wind my legs back of the chair legs so as to make the hated shoes a little less conspicuous.

Even though I suffered as a "preacher's kid," as I was often contemptuously called, I enjoyed my position. As might naturally be expected, religion held a high and important place in my life. As a matter of course I went to church, Sunday School and Christian Endeavor. When I entered high school and college Sunday grew to be a day laden with responsibility for me. I had a class in Sun-

day School, sang in the choir and was president of the Christian Endeavor. Besides this I was constantly being called upon to help with this or that enterprise which the church was undertaking. Few can know what a joy all this hard work was or how much it helped me acquire self-confidence. It also afforded excellent training in leadership. In some homes religion has no place; in others it is a thing of dread and dreary association. In our home religion was regarded very differently. From my earliest childhood worship and reverence for God have held an important place in my life.

Culture came next to religion. When the living-room rug was threadbare we bought a set of Stoddard's lectures. When mother's hat and coat seemed shabby beyond respectability she expended a precious sum on Shakespeare's works. When father needed new tires for the car he patched his old ones and bought a beautiful reproduction of Da Vinci's "Last Supper."

Among my pleasant recollections are the fine people whom we often had in our home. We did not try to cover up our poverty, for that would have been useless. Our latchstring was always out. Those whom we entertained came not because they admired our material position, but because they liked us and our ideals. I am sure that the writers, ministers, missionaries, college professors and college presidents whom we entertained have made my life just a little richer and fuller. What did it matter if the meat were only round steak when we could hear a cultured college professor tell us about his visit to St. Peter's or his last European trip!

As I recall these glimpses of my life I am conscious of conflicting emotions, both of pain and pleasure. Despite the sacrifices and privations I feel that I have been rich in the joys and privileges which have come to me because I was born in a humble parsonage. Today, on my eighteenth birthday, I rejoice because I am a minister's child.



"Appropriation Not Imitation"

THE Judge" permits us to share with him a letter which he has just received from his charming cousin who is a sophomore at Smith College. Referring to his honor's contention in our February issue, that beautiful living is only another name for right living, she says:

"I found both magazines unusually interesting and particularly your article entitled 'The Judge Is Interviewed by a Freshman,' for I think it contains a solution to a problem which is ever present in the minds of young people. We had a delightful speaker at college yesterday, Professor Hock-

ing of Harvard, who spoke on 'Imitation and Its Cure.' The motto of his speech was 'Appropriation Not Imitation,' which I think is similar to your meaning when you say 'we may with honor accept the authority of another who has mastered the supreme art of living well'; that is, we may appropriate his authority, his ideals and knowledge, not imitate him because he so demands.

"That, I find, is the great problem of our campus today. We copy, we ape, but we do no constructive thinking, we don't put any of ourselves into our work. In an examination we write down

as nearly as we can just what we think the professor wants, what he told us, but not what we ourselves think. In religion, we believe what so and so believes or what we've heard or read. If we stopped to write down in black and white what we ourselves actually believed—not what we think we ought to believe—we would then be thinking constructively.

"There is a delightful custom here of having every Sunday evening an informal discussion group headed either by a member of the faculty or a

student and I find that at these meetings the students put themselves into their answers. Questions and answers are carried on a basis of what one actually believes. In fact, at one of these meetings a heart-to-heart discussion was carried on between two Negro girls (freshmen) and two white students. Conventions were thrown aside and the problem in hand was discussed with frankness and sincerity. Would that we could all express our true selves. Better a defective faith that is really one's own than the best of borrowed creeds!"

✻ ✻

Ohio's Plan

For a Local Church Woman's Organization

By MRS. A. M. GIBBONS, *Cleveland, Ohio.*

Ohio's plan for a State Woman's Organization was described by Mrs. Gibbons in the April number of this magazine.—EDITOR.

Obsolete Machinery

IN almost any discussion of the merger in its relation to the local church you may hear it said sooner or later that the women's societies should "keep on just as before."

Now it is apparent to some of the women themselves that most of these societies could be improved and some should be discarded altogether or replaced. The machinery is out of date. It may have been good once, but not today. A new machine may be needed, or at least new attachments installed. Right now when the whole denominational machinery is being overhauled why not include the woman's society? And if it is not meeting the opportunities in the church of which it is a part, why not employ an expert organization-mechanic, discover the trouble, and make necessary adjustments? Perhaps you should have the thrill of "a new machine." Perhaps you should reorganize!

May I cite the advantages that came to one woman's society by such reorganization and explain its method?

It was in Pilgrim Congregational Church, Cleveland. For over twenty years the women had been organized as a "Woman's Association," which is even now generally accepted as the last word in local organization. To an outward observer it appeared as a rather prosperous society. To one on the inside it was evident that it was failing to reach the majority of the women of the church and for some unaccountable reason did not commend itself to them. It had ceased to grow. Its funds were low. Month by month the treasurer was faced by the probability of insufficient funds for current bills. The general depression was explained by the fact that many of the church members were mov-

ing to suburban sections of the city, and, incidentally, taking their pocketbooks along. The society's money for missions came from the church benevolences to which the women contributed, but it was never equal to the apportionments of the Women's home and foreign Boards. To this fact the majority were reconciled. "The apportionments are too high," said they, to witness the fact that there was not enough money in the treasury with which to pay them.

After much discussion it was decided to adopt the group plan in the Association, change its name to the all-inclusive one of "Pilgrim Women" and start over. A new feature—new for us twelve years ago—was introduced into the constitution, about which some were skeptical. It was that "a per cent of the earnings of the society shall be devoted to benevolence." This had the double purpose of having something with which to eke out the women's apportionments and also of establishing missionary giving in the heart and center of the society's activities instead of leaving it to one side with the church treasury. To those who argued that all and more was needed for the church house-keeping expenses it was explained that the amount of the per cent might be very small and would be determined each year according to ability. The groups, numbering eleven, were geographical on account of the scattered church membership and included all the women of the church automatically, though experience has proven an active membership list to be more practical. All groups come together for the missionary and business meetings of the society at the church. And thus far this sketch might apply to any one of hundreds of societies all over the country, but there is something

more, and that something makes the difference between this society and others following the group plan so far as we have observed.

At the beginning the society originated and used a Standard of Excellence for its groups. This sought to emphasize some of the fundamentals of a growing society. For example, it was desired that the groups be on the lookout for newcomers in their neighborhood who might become interested in the work of the church, so it was agreed to make the

First goal: "two new members in each group annually." But two new names on the roll, simply, would be small gain. They must be regular in attendance and assist in group activities, hence the

Second goal: "an increase of two in average attendance for the year at group meetings."

Since group meetings are primarily for handwork, something must be done to stimulate attendance of members at the general meetings of the society which are devoted to business and missionary programs, hence the

Third goal: "an average of fifty per cent of the group at all meetings of Pilgrim Women."

Since the groups form the earning units of the society a

Fourth goal requires "quarterly remittances to the society treasurer in the first week of January, April, July and October," and also a

Fifth goal: "an increase of five per cent in total remittance for the year by the group to the society." The

Sixth goal: "at least nine group meetings during the year, with devotional and missionary element and a formal business meeting" seeks to lift the local group from what might be a small-talk circle to the things for which the church stands and to train a larger number of women for the responsible offices of the society.

Then in order that the viewpoint of each group may be represented in the Executive Board of the Society it is required in the

Seventh goal that the "group captain or authorized alternate be present at each regular monthly Executive Board meeting." And the

Eighth goal requests that "the annual report of the group secretary be submitted to the general secretary of the society on or before April 15"—two weeks in advance of the annual meeting. These reports contain the group's scoring on goals 1, 2 and 6, while the society secretary keeps account of 3, 4, 5,

7 and 8.

These two weeks allow time for the society secretary to make up the final report, which is announced to a hushed audience at the May Luncheon and Annual Meeting, and the group scoring highest is ceremonially honored and occupies a round table in the center of the banquet room as the guests of the occasion.

These simple devices have worked well. Friendly rivalry among the groups has stimulated activity along all lines. Instead of the slow and agonizing death which seemed to be facing the old society, there has been constantly increasing vigor and life. Attendance at missionary meetings has greatly increased, despite the continued emigration of members to remote parts of the city. Contributions have gone forward. Instead of one meeting a month, with only an occasional Executive Board meeting, there are now four regular monthly meetings: one all-day meeting with missionary program; one supper meeting with missionary program, attended by church families; one Executive Board meeting; and a meeting of each group.

At the time of the reorganization the current budget of the society called for approximately \$500, while the women's apportionments amounted to \$450 more. Within three years of the reorganization the receipts for the former had quadrupled so that twenty per cent could easily be spared and was voted for missions. Now the current budget is over \$3,000, the twenty per cent has gradually increased to fifty per cent and the dream of its leaders for a fifty-fifty basis for local and missionary work has been realized. The apportionment of the women has risen from \$450—which was "too high"—to \$2,380, which is always paid in full, with Thank-offerings over and above apportionment and quotas for extras in both home and foreign work overpaid. Total disbursements for benevolences in 1926 were \$3,137. Beside these gains there have been others of primary importance that have accrued to the life of the church.

We all know that "it pays to advertise," but the Pilgrim Women of Cleveland are equally confident that "it pays to reorganize," and we believe that in many cases it will prove necessary, now when the whole benevolence program of the church calls for the very best machinery possible, operated by the best brains and most consecrated lives within the church membership. Many groups organized under a former plan will receive and adopt this program.

million

New York City will soon have a great Y. M. C. A. Building Campaign with an objective of nearly ten million dollars. Three quarters of a

million will go to the enlargement of the Harlem Branch for Negroes. There are now two hundred thousand Negroes in Greater New York.

International Conference on Curriculum

WHAT is probably the most significant venture in curriculum-making in the history of religious education is now taking place at Chicago, where the educational representatives of twelve denominations are working together to produce a curriculum based on the *needs of life*. This is one result of the work of a commission appointed some time ago by the International Council of Religious Education, representing the educational Boards of more than thirty denominations, which has been making a careful study of the principles underlying a modern curriculum of religious education. The need for such a study is apparent. The prevailing types of Sunday School lessons are not meeting the demands of present-day life.

This conference is proceeding upon an entirely different basis from that with which we are familiar. The swivel-chair method, the revision method and other ineffective and out-of-date methods of creating through guessing and by patching up are definitely dropped and in their place has come a scrutiny of life itself, a listing of life's problems in detail for every age and group interest, from the cradle to adulthood, and from parenthood to political life. Life's areas and activities are being listed and surveyed by a research process which guarantees that no problem significant to human life will be overlooked. Home problems, school problems, church problems, biblical problems, economic, political and international problems are being examined to find the hot spots or points of insistent need. These hot spots will be the subjects of the first lessons and courses. Ideals, such as justice, loyalty, service, are being expanded to include activities and spheres where they are not often thought of. In other words, it is proposed that religious ideals shall control in all of life's relationships and arrangements.

Only commendation can be given to such a venture of faith and to such a thorough-going procedure. The spirit of cooperation and progressiveness in the group at work is only equalled by the high energy level of the work. That denominations can get together and send their educational experts, at great expense and sacrifice of time, to do this thing which is eminently necessary, in a spirit of business-like cooperation and efficiency is a credit to them and to the International Council which has invited them to this venture. At last it looks as though we could look forward to a curriculum which is life-centered, civilization-centered, and

which will consist largely of the best methods of living the Christian life in all spheres and activities under the ideals of religion in communion with God and according to the teaching of Jesus.

The outcome of this curriculum conference we do not know, but that it is a step in the right direction there can be no doubt. It looks like one of Protestantism's most significant ventures in education.

We are represented in this conference by three members of the staff of our Education Society: Mr. Erwin L. Shaver, Secretary of Leadership Training; Mr. John L. Lobingier, Secretary of Missionary Education, and Mr. Albert J. Murphy, Field Secretary of the Eastern District. The method of procedure is for the entire group to meet for the discussion of some general principles and then to divide into sections, each section working on the material for a given age-group and reporting themselves to the whole conference. Mr. Shaver was made chairman of the senior section of the adolescent group, and Mr. Murphy chairman of the adult group.

Something of the spirit with which this group of leaders has approached this work may be seen in the Service of Dedication with which the conference was opened, and which is printed below.

A Service of Dedication

For use at opening of Curriculum Conference,
March 21, 1927.

I. Experience

LEADER: In the center of a great city where men live intensely and die at high and creative moments,

ALL: *We dedicate these days.*

LEADER: In the name of the experiences of little children who love and trust and hope and know not the evil forces that men selfishly create for their undoing,

ALL: *We set aside these days.*

LEADER: In the name of all that is threaded through the experience of youth, with the crystallizing of its habits and the beauty of its dreams,

ALL: *We consecrate the associated service of these days.*

LEADER: In the name of the furrowed brow and the unyielding form of intrepid and matured men and women and of what they experience in the hot efforts of life,

ALL: *We hallow all that our united wills may achieve.*

II. The Past

LEADER: Because of all the accumulated wisdom of mankind as to the meaning of life,

ALL: *We come together for these days of service.*

LEADER: To catch the meaning of human hope and fear, dream and joy, pain and aspiration,

ALL: *We consecrate these days together.*

LEADER: To bring to bear upon the experience of today all that, in the past, mankind has forged out of his own life,

ALL: *We dedicate these days.*

III. Christ

LEADER: In gratitude for Him who broke through the material crust of our common life to reveal its spiritual purpose,

ALL: *We consecrate these days.*

LEADER: For the interpretation of Him to the developing experience of childhood and youth and mature life,

ALL: *We hallow these days.*

LEADER: Certain as we are that only as mankind finds in Him the answer to its enigmas, its pain, and its aspirations,

ALL: *We dedicate these days to Him.*

An Act of Prayer

LEADER: Therefore, conscious as we are of the value of *present human experience*;

Certain as we are of the significance of the *accumulated experience of mankind*; and

Convinced as we are of the supreme position of *Jesus Christ* in the spiritual achievements of our fellow men;

We come humbly to a *time of prayer*.

We will now fix in our minds *the children* whom we know best, with their needs and possibilities, and thus we will pray:

ALL: *In silent devotion, O God, we seek Thy presence here.*

— Silent Prayer —

LEADER: We now turn our minds to *the youth* best known to us, with their questing search for life, and thus we will pray:

ALL: *In our moments of silence, Lord, we seek Thy presence here.*

— Silent Prayer —

LEADER: Now there appear in our minds the hard-pressed men and women whom we know best, and thus we will pray:

ALL: *In the silent secrecy of our souls, our God, we seek Thy presence here.*

— Silent Prayer —

Amen.

ALL: O God, Thou first and greatest teacher, during these days it is our sacred task to help other men and women who in turn are to teach mankind of Thee. Before we turn to our work, we would learn of Thee.

Teach us, our Lord, something of Thy patience in waiting for a slow-maturing fruit; something of Thy love that overlooks; something of Thy insight to see the inward motive; something of Thy undying confidence in men; and something of Thy sacrificial self-devotion.

And may we see clearly through the works of these days, peering through the humdrum form of every task, the wistful face of humanity in its age-old quest, "Sirs, we would see Jesus." Amen and Amen.

Just as I am, thine own to be
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.

In the strong fullness of my day,
My years to give, my vows to pay,
That youth, in Thee, may find the Way,
To Thee, for Life, I come.

I dedicate my strength of mind,
My body's best in Thee I find,
Use me for Truth and human kind,
With all my heart I come.

—Prayer—



Student Work, Western Division, Summer of 1926

By Secretary FRANK LINCOLN MOORE

THE cartoonist, Webster, has a series entitled, "The Thrill That Comes Once in a Lifetime." After visiting certain fields where students are at work, and reading the reports at the close of the season, one is inclined to feel that the famous cartoonist might well include the experience of young men and women who go out for the first time in summer work.

"I have spoken a lot of times and studied over my sermons," writes one young man, "and I am attempting to preach an every-day religion in every-

day terms. I don't know just how much my preaching has influenced others, but the effect of this thought and study upon myself has been most pronounced. In trying to teach others Jesus' way of life, that way has captured me in a manner that it never has before."

Another young man in a prairie state held a communion service on a farm at the home of one of his parishioners who was nearing the end. He writes: "He is a man of wonderful patience and cheerfulness, and his wife is one who radiates hap-

ness. The work of caring for a helpless invalid, the children and a run-down farm does not wear down the keen edge of her sense of humor. It is remarkable that this house in which death is only a few months away is always such a pleasant place for a while. Then there are many others to whom I go to get cheer and encouragement. Often the poorest homes hold the most promising children and the most wholesome and generous parents."

The service of one young woman who worked in a large territory included the conduct of a Daily Vacation Bible School for Indian children. They were cautious about making friends too easily. She writes: "The first night no one came, but the next time there were quite a few, giving promise of more the following night."

One student who conducted vacation schools at different points in a rural parish, writes: "The children were quick to learn and easy to teach because they had never heard of the things we told them in Bible School. They were willing to do anything they were asked to do because it was sure to be new to them. They certainly need something along Christian lines, if only the reading of the Bible—not that God's name is never mentioned—but usually in anger."

A true report of the work of the summer students will give us a cross section of the various types of service which our churches are rendering. One



A STUDENT AND SOME OF HER PUPILS

student finds himself in a well-organized and strong church among people of the highest culture, while another is the only religious leader in a scattered community among the intellectually handicapped. The experience calls out every ounce of courage and every scrap of initiative the young people possess.

Types of service vary from leadership of social activities of young people, teaching a Sunday School class, superintending the Sunday School, organizing and leading boys' and girls' clubs, and the conduct of vacation schools, to taking entire charge of a church, with one or more preaching services on Sunday. All the difficulties that are faced by pastors in old and strong churches are faced by these young, inexperienced workers. It is a great tribute to their wholesome attitude toward life that they universally come through the various experiences of the summer's work with a deeper determination to go forward in some line of Christian service.

One often wonders what a pastor of a settled church would think if he should wake up to find himself facing a religious atmosphere dominated by a sect which puts its main emphasis on foot-washing and other ceremonies to the neglect of the teachings of Jesus. What would be his message to people who have been accustomed to listen to ministers of the denomination where the requirements are so negligible that many who can scarcely read or write go into the ministry—who pride themselves on having no learning of the schools but speak as the spirit moves them? One minister was described as "one who is very emotional and fights the air, and much of his preaching is incoherent." In such



GOING TO THE DAILY VACATION BIBLE SCHOOL

a community a student from Union Seminary attempted to preach a reasonable, vital gospel. That the experience threw him back upon the very heart and soul of the religion of Jesus goes without saying.

The activities of these young men and women last summer included not only the conduct of the regular services of the church and work among young and old in every way that opportunity offered, but they also turned their attention to the improvement of the church property—the shingling of the roof of the church, the improvement and care of lawns, the repair of sidewalks, and in one or two cases the actual erection and dedication of the house of worship. No wonder that one student writes: "This experience in home missionary work has been the most profitable summer of my life. I have enjoyed it to the utmost." Another says: "I go back to the second year in the seminary with a more genuine conception of what

I need." They experienced the joy of service.

During the summer of 1926, sixty-nine students served in fourteen of the Western states. They came from twenty-six colleges and seminaries located in fifteen different states. One young woman paid her own way. Three of the students were entirely supported by their home churches.

As a recruiting agency, the summer work still holds a foremost position among all the efforts put forth. These young people gain real experience of Christian leadership responsibilities. There also is a friendly service needed in these communities which youth may render. We have now working in the Western states, in missionary and self-supporting churches, a number of young men who went out for summer work with a large question in their minds as

to whether they should devote themselves to the ministry. The experience on the home missionary field became the deciding factor.



SUMMER STUDENT IN WAR BONNET

✽ ✽

Vanishing Hopes

By GEORGE A. HUGGINS, *Actuary, The Annuity Fund for Congregational Ministers*

NEARLY fifty years ago a group of men organized an insurance company to be operated on the mutual assessment plan. Sincere and earnest as they were, they did not understand the fundamental principles of life insurance. The company grew until there was in force on its books nearly \$500,000,000 of insurance. The rates charged, however, were not adequate and the company was not administered on a reserve basis so that, after thirty years of operation, the company was thoroughly reorganized. The premiums were made large enough to provide the cost of the insurance benefits promised, and the company was operated on an actuarial reserve basis. New members were admitted only on the new rates then established.

Many of the original members transferred to the new plan but others kept their assessment certificates. Now all the funds accumulated in the early days back of these certificates have been exhausted and the members face greatly increased assessments.

It is not much consolation to them to be reminded that they have received protection at low

cost in an economically managed company for now they are faced with the loss of their protection because many cannot pay the increased assessments and they are beyond the age when they can replace the protection with insurance in another better conducted company.

In one day two letters were received at the office of the Ministerial Boards from ministers in their age describing their experience of paying assessments in this company. One of them had made quarterly payments of ten dollars for thirty-three years and April 1, 1927, finds the assessment so heavy that he must abandon further payments which, if continued, would be still further increased. He has nothing of insurance to leave his wife after these long-continued payments. The other minister had hoped to provide, through the insurance, a considerable sum for our Board of Relief but finds himself unable to continue the assessments. The protection which he has received during the previous years is all that will ever accrue.

There are several associations which were organized especially to give protection to ministers against sickness and accident, and to provide them

with age annuities, in which time has shown that the rates charged, while adequate to give the desired protection against temporary disability, are entirely inadequate to provide the maximum annuities for age outlined in the certificates of membership.

Some Congregational ministers, probably influenced by the rates of such associations, have felt that the dues charged in the Annuity Fund were too high for the benefits promised. This is not the case, however. The dues required are merely those determined to be adequate according to sound, actuarial practice so that when the members come to age or disability and the promised annuities are due, funds will be there requisite to provide for them.

When a man takes membership in such a fund it is far better that he assure himself that the rates are entirely adequate to fulfil the benefits promised rather than that he keep on paying up to the time when he needs the benefits and then find that the rates are not adequate to secure them.

As a matter of fact the benefits offered through the Annuity Fund are provided at a lower rate than any commercial insurance organization would

be obliged to charge for the same results because the income from the Pilgrim Memorial Fund finances a large share of the cost and the administrative expenses are not paid out of the member's dues so that every dollar he pays is credited to his own accumulation.

Ministers are constantly inquiring of the executive officers of the Annuity Fund concerning insurance which they have taken because it was cheap, but whose soundness they have come to doubt. The insurance ceased to be cheap because the assessments mounted and even multiplied. Moreover, the more they increased, the more was the reliability of the plan in question. For the member, there was not only the intolerable burden of finding money to meet the next assessment, but the wonder to what height these assessments would go, and the ghastly fear that before any benefits were drawn on his own account the resources of the company would be exhausted.

With the fine opportunities of the Annuity Fund now offered, there is no excuse for more blunders and tragedies of this sort on the part of Congregational ministers.

A Sabbath Day at Palo, Minnesota

CHURCH attendance in winter in rural Northern Minnesota might be termed an adventure. All the main roads are kept open; but "Lizzie" does not always know what she may find on the cross roads; and, indeed, may not find the cross road at all. But there is a mode of

the people came on skis, having learned the management of these animals in Finland, where skiing is not an occasional sport but a normal means of winter travel.

The schoolhouse shown is to be removed to a more convenient site when the weather serves, and



SUNDAY IN NORTHERN MINNESOTA



SKIING TO CHURCH

locomotion that is independent of both roads and gas.

The old schoolhouse just purchased by the newly organized church in Palo was well filled on February 13, even though one of the autos had to be pushed out to the main road. Quite a number of

remodeled into a real church for these Finnish folk who are peopling and taming the wild lands near "The Range." These communities of people who have left the mines for the farm are our newest frontier, the "march" where civilization meets the wilderness.

The Mission of Congregationalism in Arizona

By REV. O. J. SCHEIBE, *Pastor-at-Large for the Southwest District*

ARIZONA is the youngest state in the Union—a vast empire in the making and whose resources are yet to be developed. Much has been done in the development of its fertile valleys by great irrigation projects and in many parts, the desert is "blooming like a rose." Here, also,

pany with the great smelter in the town and the mines a few miles away. Here is a large community including Cottonwood and a large agricultural district along the Verde River. This entire community has been ministered to by such agencies as the Salvation Army, the Sunshine Mission



SMELTER OF THE VERDE EXTENSION MINING COMPANY, CLEMENCEAU, ARIZONA

one finds great, virgin forests yet untouched by the woodman's axe. The lumber industry is only in its infancy. Perhaps the mineral resources have been more extensively developed than any of the others in this new state. Since as far back as the sixties mining has steadily gone forward until now great mine centers have been opened and are operating on a large scale. These mines are producing copper, silver, gold and allied metals.

These industries are bringing to us a class of technically trained men—men of education and culture. Engineers, geologists, chemists and mineralogists, products of our universities and technical schools, and many coming from our larger, forward-looking churches are the chieftains of these industries. As a rule, this group of men and their families are not in accord with the narrow sectarianism which is so common here in the Southwest. As a result many of our best people are without a church that can minister to their needs. Congregationalism has set itself to the task of reclaiming the intellectuals for the church, and in this direction it is making great progress.

Our newest Congregational church in the Southwest is a concrete illustration. Clemenceau is the home of the United Verde Extension Mining Com-

(Aimee McPherson), and a strictly sectarian church. A small group is found in each of these agencies that seems to enjoy that particular type of work. The class mentioned above is not included however. Their narrow preaching, stripping life of all pleasures, frowning upon amusements, seeking to repeat history on a small scale by trying to crush the entire community into their small mould of sectarianism has utterly failed.

Late last fall we made our first visit to this community and presented the community type of church which appealed to these people. We held our first services in the company's club house and later, when they felt that they could undertake an organization of this type, the company fitted and furnished a building for that purpose. Then a finance committee made a drive for finances and subscriptions were very generous. A tentative but simple covenant was drawn up to which thirty-three subscribed their names. If space would permit it would be interesting to note who some of these people were that signed as charter members of the new church. Among them was the superintendent of schools, the heads of the company departments, the technical men from the smelters and a number of others.

On the last Sunday in February we invited Superintendent Shoemaker to visit us, review our procedure and formally organize the church as the Verde Valley Community Church with Congregational, state and national affiliation. A fine group of devout men and women are now bound together in one common purpose; coming from every shade of creed and doctrine; serving and working for the cause of humanity; happy in their new church and in their daily toil. The company is Christian in their treatment of employees. They are not only thinking in terms of dividends but also in terms of human values, safeguarding life and morals and looking after the comfort of the men and their fam-

ilies. But the work is not complete with the organization of the church. A great task is still ahead of us. Years without church leadership has meant that the community has resolved itself into small groups and clubs with their own interests. Now the task remains to bring the community together and to recreate a church consciousness. This will take time but we are already seeing signs of its dawning.

This then is our mission in this great new empire: to reclaim and to hold for our churches these intelligent people who shall be the leaders in the Kingdom of Christ and to bring to them a reasonable and workable gospel.

✻ ✻

Burrell Has a Rally

By Principal MARION VERA CUTHBERT

Burrell Normal School of Florence, Alabama, began its life in 1865 in Selma, Alabama. In 1866 it had two hundred and seventy students. One of its principals was Mr. E. C. Silsby, so long the esteemed treasurer and afterwards professor in Talladega College. For thirty-four years the school prospered and in 1898 was sold to the city of Selma to be conducted as a city school.

The funds received for Burrell were used to open a school at Florence. The citizens of Florence greeted it with exceptional cordiality, and from that time until now the Burrell School has been sending its graduates out into life to show the mettle of their pasture. Meanwhile, Burrell has always been obliged to raise local funds in addition to the tuition receipts. One of these rallies was completed a few weeks ago. The result was a total of \$904.04, a large sum indeed to be gathered by a school of two hundred and fifty-three pupils for local progress. Miss Cuthbert tells us how they put it over.—A. F. B.

Of course, we are wildly enthusiastic about the recent rally. Apprehensions of a grave sort were felt because of conditions that were actual and not to be ignored. Money is tight, and in general it was believed that we could not duplicate last year's feat, especially with no visible program of expansion under way.

We take a rally seriously. About a month after school opens we begin planning for it, the faculty laying general plans and the classes making their own plans and pledges. This year we decided on several large projects, a carnival and feature socials, a Lodge dinner and a teachers' play. The merchants of the city were to be solicited by the faculty, to keep them from whatever annoyance might be caused by young people begging.

The classes made very large pledges, which we knew at the outset could not be redeemed. If they had

been, we could have written up \$1,500 easily. The careful steering of a group of youngsters, preventing waning enthusiasm, capitalizing leadership, suggesting ways and means when every avenue seems closed is no small task, and the untiring efforts of the teachers deserve more than passing praise. The teachers were splendid—simply splen-

did! In an effort to put the students forward the names of the presidents of the classes were put up, but that self-abnegation is only another attribute of the quality of the leadership.

For our big day Rev. A. L. DeMond of Memphis came to deliver an address on "The Builders." The figures were written up and when those figures were comprehended a tumultuous demonstration broke out that is even now only just rippling down. Doing the impossible has become so contagious that the little junior high school boys beat the senior high school boys



SOME MEMBERS OF THE WINNING CLASS

yesterday in as pretty a game of baseball and as hard fought a game as we have ever witnessed on our campus.



THE FACULTY THAT PUT IT OVER

Well, on Monday there wasn't much regular school work done, to be perfectly frank. We just had to sit around and feel good. We had to tell each other how it was done. And some interesting, amusing, as well as pathetic, tales were told. One teacher asked her class, a junior high one, how each made his pledge. The first girl to reply was so reluctant that the teacher grew apprehensive lest the straight and narrow way had been departed from in the great excitement. "I did a wash," finally blurted out the girl. And a titter of relief ran around the room. To the uninitiated, the giggle might have been taken for misplaced amusement, but it was the relief of "now it can be told." If Mehaley could confess to so lowly a job, then the rest could, and a long succession of difficulties was related. The boys had run errands, washed cars, done houseboy jobs. The girls had cooked

and cleaned and washed. One girl, a poor little hunchback, got a dollar by laboriously helping her mother wash, and the bill, fluttering from a table, got swept into the fireplace. Heartsick, she stayed at home Sunday afternoon. Another girl had written her father in Florida to send five dollars and he had promised to do so. But Saturday came and no money, and she drooped around the house so that her mother wanted to know what the trouble was. When the mother did learn what the matter was she gave her a dollar to keep her from coming up short before her classmates. Walter Ford, the president of the eighth grade class, had gotten together five dollars by hard labor and the strictest saving. The five dollars he put carefully away. But, alas! taking stock of the money one day he found out that one of the dollars was missing. A frantic search did not reveal it and he was in despair. Coming in one day after school, he saw his sister's baby chewing on something green, and when he bent down to see what it was to his horror he saw that it was his lost dollar! The rapidity with which he took it from the child should have been a lesson to it of the swiftness with which ill-gotten gains leave one in this fairly honest world. One boy tried bravely to get work, with no success. The night before the rally he could not sleep. When he got up Sunday morning life seemed dark indeed. At breakfast time he found under his plate three dollars which his mother, by dint of hard labor, had been able to put aside for him. If that boy lives a hundred years, he will never forget the happiness his mother's sacrifice brought to him. And so on and on.

We are so genuinely thankful to our friends who made this financial effort a success and so determined to work even harder for a bigger and better school that ultimate success must attend our efforts.

How Colorado Women Did It

By FANNIE ROBBINS SCHMITT

THERE is a pleasant freshness about a part of the constitution and by-laws of the new state organization of the Colorado women that blows over one like the exhilarating air of their own Pike's Peak. One is reminded of the motor ride up that wonderful road that winds itself around curve after curve, from one dizzy height to another still dizzier. There is a clearness and breadth of vision that recalls the sharply etched pictures of the ever-changing panorama of slopes, now covered with thousands of evergreens, unbelievably tall, now with stunted growths of shrubs, and again

with alternating patches of grass and snow, from the latter of which peer out courageous forget-me-nots, blue as the bluest sky, until finally the barren stony summit is reached.

Their name itself is an achievement—"The Colorado Congregational Society for Christian Service." In omitting the word "missionary," they have departed from the custom observed by many states.

Mrs. J. R. Giles, who was president of the Colorado Woman's Board of Missions of the Interior for nineteen years, has this to say about it: "The name was decided upon after much deliberation and

discussion. There were many who would have been glad to keep the word "missionary" in the name, in the hope that the larger content would be put into it and lived up to. Others felt that the word missionary was, and is, held in disfavor by many because they are ignorant of its worth; that there is a prejudice against the word; and finally that the new society is expected to embrace not only missions, but all the interests of the church. The larger majority voted for the name as it stands. The women felt that being Congregationalists it was unnecessary to conform in name with other states."

One of their seven standing committees is called "Local Church Work." This covers a field that appeals to every Congregational woman and especially to that large group in our churches that has never become vitally interested in missionary enterprises. If this branch of the work of the church, which has long received their attention, and even devotion, is now made a part of the activities of the state Board and representatives from this group bring to it their splendid talents, membership on the Board will become more attractive and the work more efficient. With this new life and new interest will come a broader outlook than was possible when only missionary problems were considered. And after all, isn't America worth saving?

Another standing committee is the Promotion Committee which takes care of missionary propaganda and the special projects, which, by utilizing the appeal that a special field or personality makes to the individual, is arousing missionary interest in our churches.

"Interdenominational Interests" is the name of another department that is not often found on the lists of our Boards and which cannot help but broaden the scope of the work.

By way of comparison we note that the Board of Directors in the Colorado organization corresponds to the Executive Board in Minnesota and is much smaller, as it consists of only the officers, which include a representative from each association in the state and the standing committees, while Minnesota adds to these forty representatives from the various churches, nearly all of necessity located in the Twin Cities. Minnesota's Board may seem unwieldy, but it makes for a wide dissemination of missionary information and interest. Colorado's Board of Directors meets at least twice each year, once at the time of the annual meeting and once during the winter, while Minnesota's Board meets each month except in July and August. But in Colorado the executive committee, which con-

sists of officers only, meets once each month except during July and August, and Minnesota's executive committee only at the call of the president.

Another interesting feature of Colorado's by-laws is that they provide that their nominating committee "shall nominate the four women whose names are to be presented to the nominating committee of the state conference for membership on the Board of Directors of the conference."

Colorado women have seen the wisdom of holding their annual meeting in conjunction with the state conference. This is especially commendable, as it gives the women the opportunity to profit by and enjoy the conference program as well as their own. It also assures a larger delegation, as many women cannot take the time to attend two annual meetings. Perhaps a good plan is for the women to meet one day in advance of the conference. This is in direct line with the merger.

Mrs. Giles writes concerning the story of their merger: "Mrs. W. W. Ranney, who is now Associated Secretary of the American Board, was the wife of one of our pastors and lived here for six years. She is much beloved by the people here in Colorado Springs. When she was passing through here, perhaps two and a half years ago, she told us about the woman's merged society in California and how successful it was and suggested some such union for the state of Colorado."

"Mrs. A. J. Sullens, at that time President of the Woman's Home Missionary Union, and the present writer who was then president of the Colorado Branch of the Woman's Board of Missions of the Interior, started to work up the merger. After much hard work the union was achieved in May, 1926, at the state conference and the annual meeting of the woman's societies which come at the same time. We had had efficient committees, and much thought was given to the matter. I presume the same order was followed by most of the states when combining the home and foreign forces of the women. Most of the branch officers had been located for many years in Colorado Springs, but after the union it seemed best to have them in Denver, as much the larger number of churches is located there."

Now that the women's organization is tied up with the state conference and so with the entire program of the church, there should be an appreciable difference in the way they are "carrying on." It would be interesting to know in how many states the women are actually taking up some new work and how many have simply combined home and foreign interests.

A Pleasing Picture

ISRAEL of old was exhorted to put on her "garments of beauty." Had she not done so the temple would never have been reared on Mt. Moriah. It is a comfort to the heart as well as to the eye to see a comely house of worship and to see it also in a comely setting. We are glad to call attention to the increasing number of churches all through the country that are taking pains to make their church buildings objects of interest. There is nothing complimentary to religion in an ill-shaped house of worship. Holiness does not

thrive on ugliness. One who looks on a picture like this is more inclined to love Christ and also his followers. Only lack of space prevents us from printing another view of it seen down a street lined with trees and backed by distant hills.

Communities and homes are all enriched when buildings like these rise up upon our streets. We

believe that Congregationalists are now assuming their share of responsibility for well-designed and churchly houses of worship. This is the church home of our First Church in Oregon City, Oregon. We present it to our readers not only because



FIRST CONGREGATIONAL CHURCH, OREGON CITY, OREGON

of its agreement with the rules of good taste, but because the church housed in this building has the distinction of being the oldest of our order west of the Rocky Mountains. The former edifice was completely destroyed by fire in March, 1923. Locating in a new part of the city and taking up some new

lines of work the people were obliged to build at a larger expense than they could provide for without aid from others. In this aid the Congregational Church Building Society has taken a generous share. Two years ago the new building was dedicated, the cost being about \$65,000. We congratulate the church upon its achievement.

✥ ✥

A Year at Seboyeta, New Mexico

By HARRY B. AND LAURA PATTEN

IT is hard to convey to others, by means of figures only, what has been done in a year's work. That time has nearly elapsed since first we wended our way over the flats from Old Laguna and found Paquate hill or La Cuesta looming above us. Would we "go over the top" or not? Our car proved its worth and the top was reached; a view back down the valley would have repaid us even had we been obliged to walk up.

A few more miles of crooked road and suddenly rounding a curve in the canyon, Seboyeta came into view. Anxiety and eagerness mingled. What would our stay here mean to the people? Would we be looked upon as intruders or as friends? I believe on the whole the months have proven the latter. Surely those mesas towering on three sides

would be inspiration for best efforts as each new day saw the sun tipping their crests.

A few days were spent in getting settled and acquainted with our neighbors. At once they began coming to see us, in twos and threes, curiosity mingling with courtesy. They began to see what the new *maestros* looked like, and no doubt the first thought in many minds was, "Can they speak Spanish?" How delighted they were with the few sentences the *maestros* were able to say to them and how surprised we were with the amount of English some knew. Almost always, when asked where they learned English, the answer came, "At the mission."

Soon a Friendly Indian club was organized for boys and a similar club for girls. Sewing classes

ere taken up again for both women and girls. The girls were divided in two classes, making three classes a week. Attendance at each of these has ranged from six to twelve. At the women's classes each week we close with Scripture reading, prayer and singing. This reaches some who do not attend church. Lately, these meetings are taking on more of the aspects of a mothers' meeting at which we have given talks on care of children, teeth, food and so forth, and starting campaigns of various sorts.

The Sunday School began increasing, perhaps owing to the added attraction of a man in charge. Our average attendance has been twenty, seldom falling below twelve and often reaching thirty and beyond. We began with a church membership of five and this grew to twelve within the year, including one christening. A Bible Study class, begun in November, has had a good attendance, averaging thirteen. This has met in six different homes, only one beside the mission being Protestant. We have depended upon invitations to homes and only one meeting has been at the mission. We have just finished studying the Gospel of Mark.

The reading room, open each night, brought in many boys and men to play games, read or look at magazines. A trip to Indiana on our month's vacation resulted in a gift of a new radio by Quaker friends, which has added greatly to the number coming in each night.

In the fall, kindergarten was begun and the enrollment has reached seventeen. One or two were only a few weeks while visiting relatives. The average attendance has been ten. Two pupils have come every day and some have missed but one or two days. We think this exception ally

good considering the many illnesses, including whooping cough and scarlet fever. We were frequently asked to open a grade school and were told of twenty who would come. But we felt that since the Board had closed the school here it might not

be profitable to re-open it, and possibly unwise.

Being new to the ways of the people I did not close the kindergarten the day the Archbishop came to our village. One little girl, sent to her sister's to attend mass with them, ran away and came to school instead.

Many calls come for medicine and to go to see the sick ones. Three trips to Laguna, fifteen miles away, were made with sick babies. Two of them were pneumonia cases. Two were saved from death. There have been eight births within the year and five deaths, all of which have meant many calls. We have kept account of two hundred calls made and many days were even too busy to set calls down. The majority of these were to wait on the sick.

The situation in Seboyeta differs from the other stations in that we are burdened with a town boss who also owns the local grocery, and therefore the people, because of their indebtedness to him. Two of his daughters have the public school and do not care to cooperate with the mission to any extent, for fear of losing prestige with a few who are opposed to anything that savors of Protestantism. Recently there have been prospects of a coal mine being opened and we were pleased to note the confidence placed in the missionary, when the people refused to sign the contract until the *maestro* approved it. When the mine opens we hope to get

some of our members back who are sojourning elsewhere in order to get work.

Six weeks were spent at Cubero remodeling the mission house there. A new roof was put on one room at Marquez and quite a bit of work done on the buildings at Seboyeta, including a new garage, front porch, some



THE BOYS LIKE TO PLAY "SHINNEY"

painting and kalsomining, trimming of fruit trees and fencing. We seem to have set a good example as three other places are being improved.

We have had some good entertainments at which over one hundred have attended each time. Over

thirty took part in an excellent Christmas entertainment.

This spring, rabbit clubs have been formed for the boys and girls and a poultry club for the women, looking toward the financial help of the people and a purer grade of poultry. Many times advice has been asked from the missionary on the farm-

ing problems so vital in a country community.

On the whole we feel that we can give a pretty fair account of the time and money spent. Although there have been discouraging days and times when we wanted to see many more results for effort put forth, God has blessed and time alone can measure the good done.

"This Younger Generation!"

By MARY DANA

The author of this delightful little sketch is a daughter of Dr. Dana, director of the Church Extension Boards' Department of Rural Work. Mohegan Parish is in Connecticut. There is really no fun in the world like the fun of being useful to fellow humans. We are happy to present a group of young people who are deep in the fascinating game of social service. Our readers need not be told that we have little sympathy with those scathing, wholesale denunciations of American youth that have recently been heard from certain quarters. The charming hostesses of the Mohegan Intercollegiate House and their merry guests are doubtless far better representations of the actual American student than the coarse and brainless characters one meets, for example, in the pages of Sinclair Lewis and Percy Marks.—EDITOR.

"O H, heavens! Here they come, Kitty! Let's get this last curtain up before they come in." The two hostesses of the Mohegan Parish Intercollegiate House frantically run the last of the unbleached muslin curtains on the

gaze with quiet dignity. Over the porch at the side of the house clammers a rambler rose bush promising great glory in the future, while a clump of lilacs all but hides the pump and the kitchen door. Beyond a group of tall pine trees and in the pasture

over the stone wall some dozen brown-eyed Jersey cows complacently chew their cud. Rounding the corner of the house the boys find the woodshed and the barn clinging fast to the house. Over the stone wall beyond the barn is a glorious field which seems to suggest a game of "tag football." A few old apple and nut trees look inviting too! Really this is a splendid place and such a jolly-looking old house! Now to investigate it and find something to eat!

Through the kitchen door they come and our hostess duties begin. We let them take their pick of the four bedrooms and look over the remaining three rooms which are al-



PARISH HOUSE STAFF AND DARTMOUTH DELEGATION

rod and whisk it into place. This is an eventful day for we have not had window curtains nor a visiting "delegation" before.

A siren sounds and we watch from behind the new curtains as an open Buick approaches swiftly over the rocky road that left the turnpike a quarter of a mile back. As the car turns into the driveway we get a glimpse of the delegation which is all but hidden behind a barricade of suitcases and we watch the boys as they curiously take in the scene before them.

An old but newly-shingled farmhouse meets their

meagerly equipped, but cozy, nevertheless. Invariably the next thought is "food" and the question "May we help!" After recovering from their surprise at our ready acceptance of their offer, the "laboratory work" begins in earnest. You would chuckle to watch sophisticated Dartmouth, Yale, Wesleyan, Hartford or Connecticut Aggie students with gay aprons tied over college suits, diligently peeling potatoes, setting the table in an uniquely mannish way, viciously trying to pump the well dry, building fires and splitting kindling wood with a zest worthy of Abraham Lincoln himself.

Lunch—then dishes done to the tune of "Eleazer and his Elkazar," "Eli-Yale," or some other equally inspiring ditty. The dishes seem to melt away and on it is time for each of us to go our way to Boy and Girl Scout meetings or to make parish calls. As the Buick leaves for other parts, girls of all ages are seen hiking up the country road or across fields to the Intercollegiate House. They are nearly all laden with books from the splendid community library which supplies the countryside with good up-to-date literature. These are the girls of Cohegan Scout Troop. Their parents are engaged in dairy farming, work in the mills along the Oxoboxo, or own and operate small business establishments of their own. They are of Russian, Polish, German, French, Slovakian, and Connecticut Yankee descent and all are proud of it. A finer group of girls never existed. They are quick and eager in Scout work whether it be tying knots, playing games, practicing Red Cross methods or helping with entertainments. They are always ready to cooperate with any community function, upper or social, taking responsibility and pride in helping. In this way they have learned much in efficiency and much more through the joy and satisfaction of rendering a friendly service for and to other people.

One of the youngest Scouts who has such responsibility at her home has the weekly Scout meeting as practically her only recreation. She was helping to make sandwiches for the community allow'en party given by the Boy and Girl Scouts. Suddenly she stopped cutting bread and with knife poised in mid-air said happily, "Why, now I don't mind working in the very best! Why, it's fun to work when you're a Scout!"

She has caught the spirit of happy service.

One of our star baseball players is of Polish parentage. Recently she has lost her mother, so now



GIRL SCOUTS OF FIVE NATIONALITIES

the cares of the household and the management of eight children have fallen upon her twelve-year-old shoulders. The family rises early every morning to milk the cows and do the chores. The children go on their milk routes; go to the modern country school; come home, only to milk, do the chores again and go to bed at seven. The girl who manages to carry out such a program is a young leader with responsibility beyond her years, yet she does it all courageously and efficiently.

Another of the girls is an artist of distinct ability and glories in "drawin'." Still another inclines toward verse and song, composing troop and patrol songs. My two lieutenants are the finest type of girls and they not only graduate from high school this year but are definitely planning to take nurse's training.

Our Scout meeting closes with a friendship circle and earnest singing of our much-loved song, "Taps," accompanied with suggestive motions which we have

Children's Day, 1927

CHILDREN'S DAY this year comes on Sunday, June 12. There has recently come from the press an attractive Children's Day Program for 1927 entitled "The Friend of the Other Children." It has been prepared by Mrs. Vera Campbell Darr, wife of the pastor of our First Church, Northampton, Massachusetts, herself a leader in religious education work. Sample copies of the service including supplements for the use of the school and suggestions and directions for those responsible for putting this service on have been mailed to every church and in addition to the correspondents of the World Service Schools. Supplies will be furnished free of charge to all churches taking a special offering for Sunday School extension work or making provision for that work in their regular benevolence budget. Orders should be addressed either to the Church Extension Boards, 287 Fourth Avenue, New York City, or Rev. R. W. Gammon, D.D., 19 South La Salle Street, Chicago, Illinois.

worked out for it. The meeting over, the girls scatter to the four winds on their long walks home and take with them new feeling of fellowship and usefulness. These are but a few of our rural American youths. Such young people send a direct challenge to the best of American or foreign youths elsewhere—a challenge and invitation to leadership and friendship.

The Buick returns and again the house is filled with young people, fun, frolic and discussion, through which runs a current of deepening earnestness. Surely it does young people good to share with each other their opportunities, their experiences and their points of view. City youth and country youth have done much for each other by

the experiences of give and take enjoyed today.

Over the supper table the day's experiences are discussed and plans made for the community social time this evening or for church services tomorrow. Eli Yale and Eleazer come again to the rescue and the supper dishes become shining. We gather by the fire to sing and talk—would that our Pilgrim forefathers could be listening! Our thoughts turn to review the day's program and all it has meant to us. Because of this one day of sharing experiences and friendship in a rural community, all of us have received many fine lasting impressions which will increase the respect and understanding of each for the other in a common bond of Christian leadership and friendship.

✻ ✻

Cooperative Leadership Training

By HERBERT W. GATES

THE announcement of the International Leadership Training Schools for 1927 offers to every church an opportunity for the development and improvement of its teaching staff which should not be overlooked. These schools are conducted under the auspices of the Council in which more than thirty different denominations are co-operating. They offer the advantages of instruction under leaders of national reputation combined with recreational facilities of the most attractive sort and a fellowship between people of different communions.

The service thus rendered to the local church is of two kinds. It is an unusual opportunity to secure good training for prospective teachers and leaders. Compare, for example, the value of asking the ordinary, untrained person to "take a class" for the reason that someone must be found for it,

with the plan of selecting someone who possesses qualities of leadership and saying to him, "We will pay your expenses at this training conference that you may fit yourself for effective and satisfying work in our school."

Of no less value is the opportunity for those already engaged in teaching to increase knowledge and skill for this exacting service.

The schools for 1927 will be held as follows: at Geneva Glen, Colorado, July 25-August 6; at Lake Geneva, Wisconsin, July 25-August 6; at Lake Winnepesaukee, New Hampshire, August 8-20.

Expenses for all schools: room and board, one in a room \$25, two in a room \$22.50; tuition \$5. Railway fare depends upon your distance from the school selected. Summer excursion rates are often available and may be secured from railway agents.

We commend these schools to all our leaders.

✻ ✻

Dedication of Important Churches

By Superintendent A. E. RICKER, of the South Central District

TWO churches in Texas dedicated new buildings in March. The first was Junius Heights, on the corner of Augusta Street and Reiger Avenue in Dallas. It is an attractive, well-planned edifice affording ample facilities for worship, educational and social ministries and was set apart for its mission March 6, Rev. George T. McCollum, D.D., of Chicago preaching the sermon. At night Central Congregational gave up its service and united with Junius Heights, its pastor, Rev. Thomas H. Harper, D.D., preaching to a congregation that filled the auditorium—about four hundred people. This building, with its furnishings, cost upwards

of \$34,000, and both the Church Building Society and the Congregational Extension Society of Texas have made generous contributions. Rev. J. Lloyd Smith, now serving in his ninth year, is pastor and Mr. G. S. McWhirt, chairman of the building committee. The new edifice constitutes a worthy equipment; the location in one of the finest and largest residence sections in East Dallas offers a great opportunity; and, meeting this challenge, Junius Heights, in the next decade, should make a triumphant record.

The New Building in Houston

The second dedication was that of the First

church, Houston, which occurred Sunday, March 1. The afternoon dedication address was made by Superintendent A. E. Ricker, and the sermon at



AT THE HOUSTON CHURCH DEDICATION

ight was preached by Rev. Arthur E. Holt, D.D. The day was beautiful. Spring had already brought to the city the adornment of verdure and flowers, even early roses adding their grace. The seating capacity of four hundred was overtaxed at the morning service and good attendance at both the other meetings evidenced the keen interest of the city and congregation. With Professor Corbett at the organ, assisted by a splendid choir, the ministry of music was dignified and worthy. Seldom does one see a people so happy and so entirely satisfied with results.

Great credit must be given to Pastor Frank Atkinson. Not only has he toiled almost day and night for the success of this building enterprise, using judgment and tact in an exacting position, but his wisdom, knowledge of architectural matters and good taste have contributed very largely to the fine results secured. Nor should the faithful and efficient building committee be forgotten. Their loyalty, diligence, good judgment and generosity have backed up most effectively the efforts of the pastor, while the support of the congregation made possible a financial achievement seldom attained by a church of one hundred and sixty members. Upwards of \$50,000 have been contributed in cash, besides incomes from property holdings, so that, with a lot costing \$20,000, a building worth \$70,000 and with furnishings and fixtures, including a splendid pipe organ, parsonage and grounds, the property is conservatively rated at \$88,000.

The present structure is the first

unit only of an elaborate physical equipment, and it is designedly a sanctuary. The ceiling is forty-five feet above the floor. The wood-work and furnishings are of mahogany finish, the walls light buff and the windows amber, all contributing to a churchly and worshipful spirit. The foyer is impressive. To the left is a wedding chapel, to the right a narthex opening upon a cloister which leads through the tower to the educational building-to-be. While the old portable has been set up on the back lot, the parish house is soon to be constructed and then the new manse.

But the most impressive factor is the location of this house of worship. One who knows the trend of the city southward toward Rice Institute and the new City Art Museum, with its splendid residences and apartment hotels, will appreciate the location on South Main Street next to the site of the proposed home of the Federation of Women's Clubs. On dedication day many remarked on the unusual beauty of the building and on the equally unusual advantages of its location. With the admirable courage of its congregation, the ability and devotion of its pastor and the excellent new equipment so strategically placed we may extend our congratulations to the First Church, Houston, and expect with confidence a record of fine spiritual development in the immediate future.

Perhaps it is early to give expression to the enthusiasm attendant upon the opening of a new church, yet the people are confident that the days immediately ahead will be great days in the life of the church. They were greatly encouraged during the season of dedication by the very cordial greetings from the sister churches of the city and by the interest shown by the city as a whole.



FIRST CONGREGATIONAL CHURCH, HOUSTON, TEXAS

Program for Women's Missionary Societies

Ministerial Relief

Opening Hymn: "How Firm a Foundation."
 Scripture Reading: Psalm 37.
 Prayer.
 Hymn: "Glorious Things of Thee are Spoken."
 Story: "For Value Received."
 Brief Talk: "Veterans of the Cross."
 Story of the Christmas Fund.
 Dramatic Presentation: "Sunset."

Hymn: "Sun of My Soul."

Closing Prayer.

References: "Sunset," "For Value Received," "Beulah Minister" (Here and There Stories), with other material, may be ordered from The Congregational Board of Ministerial Relief, 441 Lexington Avenue, New York City. Also consult files of THE AMERICAN MISSIONARY.

✱ ✱

Sainted Pioneers Among the Sioux

ON February 27 of this year death suddenly snatched from her children and friends Mrs. Mary Riggs, mother of Dr. Fred Riggs, principal of Santee Normal School. Dr. Alfred Riggs, her husband and founder of Santee, preceded her in death on April 15, 1916. Both are buried in the mission cemetery at Santee.

Mrs. Riggs, nee Mary Buel Hatch, was born May 20, 1839, at Le Roy, New York. Her father died in her childhood and her mother resided for a while in Rockford, Illinois, to educate her daughters and then moved to Chicago. It was there she was married, on June 9, 1863, to Alfred Longley Riggs, eldest son of Stephen and Mary Riggs, pioneer missionaries among the Sioux Indians, then living in Minnesota. They lived first at Lockport, Illinois, where Alfred Riggs was ordained, and continued with that church for five years; then a year each at Center, Wisconsin, and at Woodstock, Illinois. But all this time they seemed to be only waiting for the Dakota work, attracted to the lifework of Dr. Riggs' father and mother.

In May, 1870, they accepted an appointment from the American Board to take charge of its work among the Sioux Indians, who had, June 1, 1863, after the Sioux outbreak in Minnesota, been re-

moved to Nebraska. Their work was to be educational among a race which had only within a few years received its first converts to Christianity among the Mankata and Davenport prisoners. Coming up the Missouri River by steamboat, landing at the Santee Agency, they found their mission

buildings were a few log-houses with dirt roofs. Logs were cut from cottonwood, sawed into framing lumber and building materials freighted up the river. The erection was begun of a family dwelling and of a schoolhouse which could be used for church purposes. Thus these young missionaries began their lifework which was to bring forth great fruit and accomplish most marvelous changes. Now after fifty-seven years this school started for the education and uplifting of the Indians is the largest Protestant mission school among the Dakota Indians, and is the central station of the Dakota mission of the Congregational and Presbyterian churches.



DR. AND MRS. ALFRED L. RIGGS

Mrs. Riggs was primarily a home builder. Her first home was of crude log construction, scrupulously clean and attractively arranged. Later this gave way to the more attractive and commodious Mission House which is now used as the administrative headquarters at Santee. This Mission House was a place where all were welcome, Indians as well

s white people. The study was well supplied with good books; pretty pictures decorated the walls and bay-window was filled with flowers. Mrs. Riggs planted flower-beds in the lawn and enjoyed caring for the flowers, trees and grass about the house. She kept the house and lawn neat and orderly, making both as inviting as possible. The Indians loved the Mission House and its mistress. Affectionately, they called her "Mother."

Doubtless Mrs. Riggs endured many a hardship and deprivation. One would naturally have expected her to become impatient at times. On the con-

trary, she was always happy and contented and well worthy of the following tribute paid her at her funeral:

"She never seemed to be discouraged, never complained, never seemed to get tired and was always ready and willing to meet any new emergency. As a boy, I have played with her children running in and about the house. She never seemed impatient or irritated with the noise. I very well remember my first introduction to her. I was greatly impressed; the impression given me was one of dignity and beauty, culture and refinement."—F. L. B.

Equipment Needs

HERE are some of the equipment needs of missionary churches in the states listed. Look them over and if you can meet any of them write to the office of the Church Extension Boards, 287 Fourth Avenue, New York City, for the proper address.

- Pompey's Pillar, Montana Church bell.
 Niagara, North Carolina New song books.
 Atlanta, Georgia Books for Church School library.
 Plevna, Montana New service car.
 Plentywood, Montana Automobile.
 Tampa, Florida Portable motion picture machine with stereopticon attachment.
 Edmunds, North Dakota A car; typewriter; stereopticon; motion picture outfit; can all be used to advantage.
 McLaughlin, South Dakota Church bell, organ for Sunday School.
 Mobridge, South Dakota Chairs for primary department.
 Hill City, South Dakota Battery connection for Balopticon Model C stereopticon.
 Ellis Island, New York Toys and sewing material.
 Soddy, Tennessee New song books.
 Le Raysville, Pennsylvania Books for library and folding chairs for community house.
 Eros, Louisiana Any boys' magazine or Scout equipment.
 Andalusia, Alabama Material for children's and young people's program and special occasions.
 Gentry, Arkansas Sunday School books.
 Sanborn, North Dakota New stove for church.
 Klamath Falls, Oregon Six Bibles for homes without them.
 Du Bois, Pennsylvania Sunday School library books.
 East El Paso, Texas Lawn tennis equipment.
 Fort Pierre, South Dakota Motion picture machine for community service.
 Fargo, North Dakota Ford car; church bell; bookcase for Sunday School.
 Indianapolis, Indiana Typewriter and duplicator.
 Tonasket, Washington Recreational hall; National Bible picture machine.
 Newell, South Dakota A new car; a duplicator.
 Cleveland, Ohio Religious pictures; Holy Bibles in Armenian and Turkish; Sunday School books and hymn books.
 Fort Ethan Allen, Vermont Stereopticon.
 McCall, Idaho Books.
 Palm City, Florida Hymn books.

Western Young Folks

ARE boys and girls out West as smart as boys and girls Down East? The answer to that question depends upon what you call smartness. It depends also upon where in the West or East these boys and girls live. The children in the



AFTER THE LONG RIDE

picture have come many miles to reach the little church building that is just behind them. In the county where they live, there are children thirteen and fourteen years old who never saw a church or heard a sermon. They have no idea of what a town with one thousand people in it looks like. But the pastor of this little church says that the boys and girls in that Montana county are most of them of native American stock and will make the very best kind of citizens. When they go on these long rides to the village they get the news and buy the papers that have come from Miles City, Helena, or Billings.

They have physical and mental stamina. They are daring and enduring and their isolation develops a spirit which is lacking in young people where the conditions of life are easier. The boys have ambition to get all the schooling they can. They will go almost any distance to attend a good school. A good share of them get to high school somewhere and a large number go to the Billings Polytechnic School or the state university.

The missionary who told us all this was especially enthusiastic over the girls that had been in his Sunday School. One of them is the girl pictured here on horseback. She was raised on a ranch and is now about eighteen years old. When thirteen

years old, she resolved to learn music and rode on this horse thirty-six miles to the village in order to get a lesson. For months she continued these rides and never missed a lesson. All the schooling she received was obtained by the same long rides, but she finished high school; studied six weeks in the state normal school; and is now teaching, young as she is, in the county where she was born.

Girl number two came into the missionary pastor's town on a cold, disagreeable day very late in the fall. She was on horseback and had ridden eighty-five miles over plains and through gullies to arrive in time for a public examination. She took the examination and passed and is now teaching in one of the schools of Montana.

Girl number three was fifteen years old when she came to town. Her people could not help her much but she was bound to get ahead. She repaired and equipped an old ice house and lived in it alone all winter so as to go to the school and the church. She sang in the choir; graduated from the highest class in the school; and then went away to take a business course. It was in a railroad town and when the course was finished she secured a position connected with the railroad. While working there a fine young man from Chicago making business trips to the place became interested in her. Today they are happily married and live in Chicago.

Another girl the missionary praises is now a school in his town and is only fifteen years old. Her parents are still out on the ranch, but the mother had taught school in Indiana and has helped the young girl at home. She early developed a great love for books. On the long rides which she took in rounding up the cattle for her father she always



SIXTY MILES FROM A RAILROAD

had something with her to read, and in haying time she read in the shade of a hay stack. She recently passed a year at school in an Eastern city where

live with relatives and while there she stood at the head of her class.

Such young folks are evidently of a fine type and perhaps we should not be sorry that some of our boys and girls are going through these hard experiences. Purpose, independence of judgment, physical strength, freedom from fear, are all developed by them under such circumstances. A man from the East asked the mother of one of these girls if she did not fear for them when out on their long rides and for herself when left so much alone

in the shack. She answered, "No; but I should be afraid for them and for myself if we lived where you do in the city." People under these conditions have to look out for themselves and think every situation through. They are not going to be ruled by the crowd. Their minds become inventive, they gain initiative and become natural leaders and in their minds the church and the Bible School awaken new lines of hope and purpose. It will never do to forget the far-reaching influence of the little home missionary church in the West.



New Bulletins of the International Council

THE International Council of Religious Education has just issued three new bulletins containing the results of the discussions and action of the Council last February with regard to Standards for Leadership Training, Weekday Church Schools, and Vacation Church Schools. These pamphlets should be of interest to all pastors and directors of religious education.

The bulletin on *International Standards for Leadership Training in Religious Education*, known as "Educational Bulletin, No. 3, revised 1927," lists the required and elective courses leading to the International diploma, with a descriptive outline of each. It also states the regulations under which schools and training classes can be accredited by the Council and credits issued for their work.

The bulletins on the Weekday and Vacation Church Schools contain an introduction, identical in each case, which suggests the purpose and the value of such standards. The opening paragraph is worth quoting:

"A school standard is to the educator what a blue-print

is to a builder. It is an orderly setting forth of specifications. As such, it must include with proper emphasis the things which are important in the good school. Not every desirable point can be stated, but at least those of fundamental importance should be covered. In the nature of the case, what is included in the standard will be stressed; what is not there will be neglected."

Such standards serve a double purpose for the leader who uses them; that of guidance in the development of new work, and that of measurement of results and conditions. A committee on religious education in the local church, or in the association or conference can engage in no more fruitful study than that furnished by these bulletins. Local conditions often call for adaptations, but out of such a study and discussion of the general standard, the local group may develop a definite goal for its work which will certainly gain in effectiveness for such rational guidance.

The price of each bulletin is fifteen cents. Order from the Education Society, 14 Beacon Street, Boston, Massachusetts; or from the office of the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois.



Special Courses in Leadership Training

Why Special Courses

THE Standard Training Course, now cooperatively promoted by thirty-six denominations through the agency of the International Council of Religious Education, is reaching an ever larger number of churches and communities and bringing about remarkable results. In order to accomplish these, it has been necessary to strike a high average level for training work and to set rather rigid standards for the conduct of schools and classes. This has meant that some church schools have not found it possible to avail themselves of the help of this course and are seeking others.

Many churches want a course somewhat elementary in nature, which will serve to introduce the newer viewpoints and methods, with the hope that following this, their teachers will then begin the study of the Standard units. Some feel that the present interest in their church will, unfortunately, not continue if one suggests undertaking the study of a course as long as the Standard. Others say that their prospective and often their present teachers are very young and inexperienced and they want a course which is rather inspirational than technical. Still others are interested in some very special type of study and training for which the Standard Course has not yet provided, or they

wish to use some text which is not on the approved list. A few are asking for advanced study using texts which are above the level of those used in the Standard Course.

Recognition Granted

It is only right that the needs of such churches as these be taken into account and some provision made for encouraging and giving credit to students who are willing to take training provided the course offered seems to answer their questions. The Congregational Education Society has, therefore, adopted the policy of urging such churches to take the form of training which best meets their situation. Such a policy is educationally sound and is good Congregationalism. A *Special Certificate* has been provided for just such cases as these, in view of the fact that teachers, when they have taken up a project of professional improvement in good faith, do like to have their efforts recognized. In granting these special certificates there has been no attempt to standardize the nature of the course or the conditions under which it must be taken, except that a minimum of eight periods of class work of forty-five minutes each should be given to it. With this exception, the local church is granted entire freedom in the conduct of the class. The members and their leader may choose their own text and reference materials. The class may be conducted in such a manner as seems to give best results to the students in training. The leader sets his own examinations and grades the papers. The names of the members of the group who do satisfactory work should then be reported to the Secretary of Leadership Training of the Congregational Education Society and the special certificates will be sent.

Suggested Texts

In order that leaders of prospective training classes of this special character may be aided in selecting a text for study the following classified list is given. The number of titles given here is limited; it should be understood that other books may be used, if their study will help a local church to better its educational leadership. Leaders wishing to start these special training classes are urged, however, to consult the Secretary of Leadership Training with regard to their plans so that helpful suggestions may be given to insure the best results.

Books for Introductory Courses

Athearn, Walter S.—*Character Building in a Democracy*. Macmillan. \$1.75.

Committee on the War and the Religious Outlook—*The Teaching Work of the Church*. Association Press. \$2.00

Emme and Stevick—*Introduction to the Principles of Religious Education*. Macmillan. \$1.75.

Horne, H. H.—*Jesus the Master Teacher*. Association Press. \$1.50.

Munro, Harry C.—*How to Increase Your Sunday School*. Bethany Press. \$1.25.

Raffety, W. E.—*Church School Leadership*. Revell. \$2.00.

Sensabaugh, L. F.—*The Small Sunday School, Its Plan and Work*. Cokesbury Press. \$0.60.

Slattery, Margaret—*You Can Learn to Teach*. Pilgrim Press. \$1.35.

Suter, John W.—*Creative Teaching*. Macmillan. \$1.25.

Tralle, Henry E.—*Dynamics of Teaching*. Doran. \$1.60.

Books for Special Courses

Bailey, Albert E.—*The Use of Art in Religious Education*. Abingdon Press. \$1.10 postpaid.

Fleming, Daniel J.—*Whither Bound in Missions*. Association Press. \$2.00 (cloth); \$1.00 (paper).

Fosdick, Harry E.—*The Modern Use of the Bible*. Macmillan. \$1.60.

Gates, Herbert W.—*Recreation and the Church*. The University of Chicago Press. \$1.25.

Goodspeed, Edgar J.—*The Making of the English New Testament*. The University of Chicago Press. \$1.50.

Harper, William A.—*An Integrated Program of Religious Education*. Macmillan. \$1.75.

Hunting, Harold B.—*The Story of Our Bible*. Scribners. \$2.50.

Lobingier, John L.—*World Friendship Through the Church School*. The University of Chicago Press. \$1.35.

Streibert, Muriel—*Youth and the Bible*. Macmillan. \$2.25.

Tralle and Merrill—*Building for Religious Education*. The Century Company. \$2.00.

Books for Advanced Courses

Betts and Hawthorne—*Method in Teaching Religion*. Abingdon Press. \$2.75.

Bower, William C.—*The Curriculum of Religious Education*. Scribners. \$2.25.

Case, Adelaide T.—*Liberal Christianity and Religious Education*. Macmillan. \$2.00.

Charters, W. W.—*The Teaching of Ideals* (mimeographed form). Sold by the University of Chicago Bookstore. \$2.60 postpaid.

Coe, George A.—*A Social Theory of Religious Education*. Scribners. \$1.75.

Coe, George A.—*Law and Freedom in the School*. The University of Chicago Press. \$1.75.

Ellwood, Charles A.—*The Reconstruction of Religion*. Macmillan. \$2.25.

Kilpatrick, William H.—*Foundations of Method*. Macmillan. \$2.00.

Shaver, Erwin L.—*The Project Principle in Religious Education*. The University of Chicago Press. \$1.50.

Watson, Goodwin B. and Gladys H.—*Case Studies for Teachers of Religion*. Association Press. \$3.00.

This form of special certificate will also be given to a class which conscientiously studies any of the books on the approved list of the Standard Training Course, but does not carry on its work in accordance with the requirements of that course.

If you are interested in beginning a training class of this special character, write the Department of Leadership Training of the Congregational Education Society, 14 Beacon Street, Boston, Massachusetts.

The Secretary of this department will be glad to advise regarding materials and methods.



1927-1928 Text-Books and Courses in Missionary Education

By JOHN LESLIE LOBINGIER, *Secretary of Missionary Education*

EACH year the announcement of new text-books and courses in the field of missionary education is awaited with interest. An increasing number of church workers are finding use for this material, prepared cooperatively by the representatives of the leading Protestant denominations. Because it is not possible for the publishing agencies to issue these books very far in advance of the time when most churches hope to begin using them, it seems desirable to describe them, even though briefly, as an aid to those who are planning their programs for the coming year.

Some of these texts will be widely used in the 1927 summer conferences. Those prepared for boys and girls of Primary, Junior or Intermediate age are commended to the attention of leaders responsible for the curriculum of vacation Church schools. Leaders who are beginning to make fall plans for men's or women's classes, for missionary meetings, for young people's discussion groups, or for Church Schools of Missions may find some help in the titles and descriptions given below. Church school workers or leaders of other children's organizations are referred to the appropriate books mentioned in this article as suitable courses of study. These will often be used in special sessions held with no other purpose in view. Sometimes, for a limited period, they will become the regular program and course of study in the Church School.

Adults and Young People

The mission study theme adopted for the year 1927-28 is "The Essentially Missionary Character of Christianity." Obviously such a theme could be labeled neither "Home" nor "Foreign." It is intended that it should be neither one nor the other exclusively; or, if you prefer, it is intended that it should be both. In previous years adults and young people have had both a home and a foreign mis-

sionary book suggested for study. It is not so this year. Those who desire to study two books may use any two of the first three listed below, all of which are home missionary and all of which are foreign missionary. These are joint publications of the Missionary Education Movement and Council of Women for Home Missions. The fourth book listed, however, is written from the standpoint of foreign missions only, and is the publication of the Central Committee on the United Study of Foreign Missions.

The Adventure of the Church, by Samuel McCrea Cavert, will appear in April or May. Price: cloth \$1; paper sixty cents. The author is well known as General Secretary of the Federal Council of Churches of Christ in America. Beginning with a description of the missionary enterprise as an active effort toward an ever-widening fellowship, he discusses the inherently missionary nature of Christianity and outlines its growth and expansion through nineteen centuries. In his final chapter he touches upon some of the major problems that must confront missions today, e. g., international relations, problems of race, and industrial questions. He is not blind to the materialism of America, and he shows how the East is looking at the "Christian" West and having its eyes opened! This book may best be studied in six or seven sessions.

New Paths for Old Purposes by Margaret E. Burton, Executive Secretary of the Education and Research Division of the National Board of the Young Women's Christian Associations, will be published the latter part of May. Price: cloth \$1; paper sixty cents. This book is a challenge to use the missionary spirit in the Christianization of race, international and industrial relations. The author gives a vivid picture of industrial and inter-racial conditions in America as well as in China, India,

and Japan, and discusses also the relation between Christian missions and our own country's international attitudes and policy. Under the title, "Give and Take," Miss Burton emphasizes the necessity for real fellowship and cooperation, on the basis of equality, among the churches of all lands. This book and the next one listed will probably be most widely used by young people's groups.

The Story of Missions, by Edward E. White, was published a few months ago. This is a revision of Mr. White's earlier book that appeared a year or two ago under the same title. As the title implies, this is a study of missions from New Testament times down to the present day. In keeping with the theme for the year this book makes no distinction between home and foreign missions. Mr. White has told the story briefly but has not reduced it to a mere outline nor has he omitted all elements of human interest. Many will use it as a reading-book, but it is written for a study class of six sessions. Price: cloth, seventy-five cents; paper, fifty cents.

A Straight Way Toward Tomorrow, by Mary S. Platt, is the publication of the Central Committee and is prepared especially for use by women's groups. It came from the press a few months ago. Price: cloth seventy-five cents; paper fifty cents. The author's theme is that the safe or "straight way" toward tomorrow is by genuine concern for the child throughout the world. The illustrations, incidents and references are taken from a great number of different countries. Special attention is given to such topics as Child Welfare, The Christian Home, Books and Pictures, Religious Education, Social Progress and World-Wide Friendship.

Leaders of Congregational groups using any of the four courses listed above, whether in classes, societies, or Church Schools of missions, are invited to enroll, free, with the Department of Missionary Education, Congregational Education Society, 14 Beacon Street, Boston, Massachusetts. Such leaders will receive mimeographed suggestions for the conduct of the course, together with appropriate leaflets on Congregational work.

Intermediates

The plan of using a single theme for the year 1927-28 does not extend below the adult and young people's groups. Obviously it is more appropriate that Intermediates and younger children think in terms of specific personalities or definite places or problems of their own experience than that they be asked to consider the more abstract world-problems of today. For these younger groups, therefore, courses are suggested both from the viewpoint of

our own country and from that of other lands.

Young Japan, by Mabel Gardner Kerschner, is the Intermediate course written from the standpoint of international missions. It is published in a paper edition for forty cents. While not a new course it is suggested as appropriate for such Intermediate groups as have not yet used it. It includes program plans, story material, and suggestions for worship, handwork and dramatization. Groups that have used this course are invited to write the Department of Missionary Education, 14 Beacon Street, Boston, for other suggestions.

Frontiersmen of the Faith, by Edwin E. White, is being written from the standpoint of home missions. This book will not be ready before July and vacation Church Schools are therefore advised not to count on it for use this summer. It will contain sketches of a number of men and women who have been "frontiersmen of the faith" in North America. It will sell for one dollar in cloth, or sixty cents in paper.

Juniors

The Upward Climb, by Sara Estelle Haskins, is described by the author as "a course in Negro achievement." It will be ready in May or June and will be published in cloth only, at seventy-five cents. In this course the Junior will be introduced to a number of outstanding Negro characters of the present as well as the past who have made notable achievements in various spheres. The principal ones included are Booker T. Washington, George Washington Carver, Jan E. Metzlinger, Matthew Henson, Roland Hayes, Paul Laurence Dunbar, William DeBerry and Martha Drummer. One item of interest about this course is the fact that it has been worked out experimentally—and successfully—with groups of Juniors, both white and Negro. These experiments included actual interracial contacts and the book suggests ways in which other Junior groups may have similar experiences. The aims of the course are conceived in terms of interest in and friendly attitudes toward the Negro race, and of fair play, with all that that may mean to boys and girls of Junior age.

Our Japanese Friends, by Ruth Isabel Seabury, Educational Secretary of the American Board, is a revised edition of a course that appeared a few years ago. This revision will not appear until July and will probably be too late for use in the vacation Church Schools of 1927. During the coming year, however, it ought to have wide use in the Church Schools. Even schools that used Miss Seabury's book when it first appeared need not hesitate to use the revision in the fall, for we now have a new generation of Junior pupils

the course includes stories and practical suggestions for worship, study and various types of activity. It will sell in cloth only, at seventy-five cents.

Primary Groups

Kin Chan and the Crab, by Bertha Converse and Mabel G. Wagner, is a course dealing with certain phases of Japanese life. It will be published in July and will sell in cloth only, for seventy-five cents. It will be seen, therefore, that in Primary, Junior and Intermediate groups the international theme for the coming year will be related to Japan. This will prove an advantage in Church Schools that have the same leader for world-friendship activities in two or all of these departments. This course contains many stories about Kin Chan, a little Japanese girl.

Indian Playmates of Navajo Land, by Ethel C. Baader, will be published in September and will

sell in cloth only, at seventy-five cents. As the title indicates the course will deal with certain aspects of American Indian life. It is being worked out in the same complete way that leaders are coming to expect in any Missionary Education Movement course for children. There will be adequate teacher's helps with a number of suitable stories and suggestions for worship services and various forms of expressional activity.

The World in a Barn, by Gertrude C. Warner, is really a reading-book and as such perhaps it should not be listed with the courses mentioned in this article. Leaders of Primary groups, however, will find it valuable to use as a continued story for reading or telling. It will be published in June. There will be attractive illustrations in color and the price will be \$1.25. The story is an exceedingly fascinating one and carries a most wholesome message of international friendship and good-will.

✻ ✻

Mrs. Mary Phillips Thompson



MRS. MARY PHILLIPS THOMPSON

FOR miles around Marion, Alabama, the name of Miss Phillips, later Mrs. Thompson, is a synonym for beneficence to the sons and daughters of former slaves. She came among them as a friend in need. Their interests were hers, and her interests were theirs for over thirty years. Into Lincoln Normal School they came and went. They learned their regular lessons well and followed the daily routine of a mission school with precision. All of this, however, was only the formal side of their education. The life of the school was the principal and the character of the school was her character. It was chiefly because of this life and character that mothers and fathers sacrificed that

their children might go to school systematically.

In the spring of each year a choice group of young men and women have been handed their diplomas. As graduates do, they have scattered to the four quarters of the country. With them has gone the spirit of their principal. If you inquire, you will find them in New York, Philadelphia, Buffalo, Detroit, Cleveland, Chicago, St. Louis, and very likely in all of the leading cities of the United States. And when you meet them, you will meet men and women known by their Christian virtues. Such are the dividends of a life investment. In them she still lives. In her memory they and those who come after them will support Lincoln Normal

School. In her honor they will make real her visions of the future. "Good enough" was never one of her mottoes. Frequently she said, during the past few years, "Whenever I can no longer help Lincoln Normal to grow and improve, I want to give up." That time never came. She dreamed and planned and worked until within a few weeks of her death on March 2. A new dormitory for her girls, which she planned, remains to be dedicated.

Mrs. Thompson was the daughter of the late Samuel Phillips, of Plum Run Valley, Chartiers Township, Pennsylvania. She was educated in the district schools and in the California (Pennsylvania) State Normal School; and at the Mother Chautauqua, New York, where she spent many summer vacations, and took numerous courses of study. She taught her first school at Venice, in Cecil township. She later taught in other township schools and then came to Canonsburg, Pennsylvania, where she taught for several years. Leaving Canonsburg, she went South and taught for five years in Talladega College, Talladega, Alabama. Dr. De Forest was president of Talladega at that time. His son, Lee, now famous as an inventor in the electrical world, was in her classes.

From Talladega Miss Phillips went to Cornwall Connecticut, where she was a teacher in the Housatonic Institute for two years. She then went to Marion, Alabama, as principal of the Lincoln Normal School. She lived to see the school grow from a small and feeble school to an institution having twenty-four teachers and five hundred pupils and having the respect and the good will of both the white and the colored races. A majority of the teachers in the colored schools of the county in which Marion is situated were educated at the Lincoln Normal School. They are leaders in the New South for better and freer educational opportunities.

In all, Mrs. Thompson's teaching years were fifty-three, thirty-nine of which were spent in the service of the American Missionary Association. Commemorating these years of service, it is hoped that a memorial building may be erected in the near future at Lincoln Normal School. A fund for this purpose has been started. Alumni, students and friends who count it a joy and privilege to honor Mrs. Thompson will welcome the opportunity to enlarge this fund. Contributions for this purpose should be sent to the New York office of the American Missionary Association.—F. L. B.

❖ ❖
The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR MARCH, 1927

Income for March from Investments	\$ 4,239.94
Previously acknowledged	28,818.75
	\$33,058.69

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information write The American Missionary Association.



Apportionment Receipts

As Reported by the Treasurers of All Congregational Societies

For the Month of March

For Year from February 1 to March 31

	1927	1926	Incr.	Decr.	1927	1926	Incr.	Decr.
A.B.C.F.M. ...	\$29,131	\$53,868	.....	\$24,737	\$50,474	\$113,061	.....	\$62,587
C. E. S.....	4,261	3,566	\$ 695	.....	8,475	8,539	.....	64
C. B. Society..	3,148	4,361	.....	1,213	7,943	15,523	.....	7,580
C. H. M. S....	8,160	8,894	.....	734	13,571	26,509	.....	12,938
A. M. A.....	6,740	10,695	.....	3,955	17,531	19,250	.....	1,719
C. S. S. E. S..	1,124	969	155	.....	3,724	3,371	353	.....
C. B. M. R....	6,728	1,884	4,844	.....	11,590	8,238	3,352	.....
Annuity Fund.	1,035	1,110	.....	75	2,092	2,067	25	.....
Found. for Ed.	1,505	3,194	.....	1,689	2,621	3,806	.....	1,185
Totals	\$61,832	\$88,541	\$5,694	\$32,403	\$109,546	\$191,825	\$3,730	\$86,009

Note: This tabulation does not include receipts for the State Home Missionary Societies or State Boards of Relief.

News in Brief

THE Annual of the Congregational Church Building Society for 1927 will be ready for distribution at Omaha.

✻ ✻

the Armenian Evangelical Alliance, which includes all our Armenian churches in this country, meet in Boston the first week in June.

✻ ✻

conditional gift of many thousands has just received by the Congregational Home Mission Society. Many could help us in this way and help themselves even if their gift was only in hundreds.

✻ ✻

ev. M. T. Kalaidjian has been one of an Armenian committee preparing Sunday School lessons for the use of the Gregorian, as well as for our churches, both in this country and abroad.

✻ ✻

is reported by Mrs. A. O. Whitcomb of Portland, Joint Secretary of Promotion, Oregon Branch Union, that the March visit of Mrs. F. W. Fox to Oregon resulted most happily in increased interest in A. M. A. work. Mrs. Wilcox convinced her hearers that those who were being reached were, after all, real folks for whom more could be done in the future.

✻ ✻

ev. James W. Davenport, our pastor at Daisy, Tennessee, writes that he is in great need of equipment for outdoor sports for boys and girls. He says that an outfit including volley-ball, basketball, or baseball, and many other articles can be purchased for thirty dollars, and asks: "Is there any available source from which we might get the amount of money to purchase this playground outfit? We need these things badly."

Contributions of money or equipment may be sent direct to Mr. Davenport at the above address.

✻ ✻

the Boulder School of Missions for the Rocky Mountain Region, held under the auspices of the Council of Women for Home Missions, will hold its eighteenth session June 20 to 29 at the Boulder Statuqua grounds. Fine leaders will teach the Union Study text books. A young woman's camp, a girl's camp well led and chaperoned, and a children's department giving missionary kindergarten instruction are other features. For further information address Miss Mary L. Townsend, 1264 Washington Street, Denver, Colorado.

Do You Read "The Congregationalist"

Our Church and Home Journal is the most effective bond which unites our Congregational fellowship. It keeps us informed regarding what our churches and church people are doing—and how; about our missionary and educational work at home and abroad, and the progress of the Christian world. It gives a Christian interpretation of Current Events; it records and interprets important conventions and conferences; gives us the best thought of religious and moral leaders on vital questions; tells the life stories of men and women of achievement; provides excellent children's stories; pleasing poetry and pictures; reviews and worthwhile books; and it gives comfort, stimulus and help for spiritual life and service.

Try it a year. \$3 a year (ministers, \$2.75).

Give your subscription to your pastor or church agent, or send direct to us. *Do it now.*



The Congregationalist

14 Beacon St., Boston, Mass.
19 South La Salle St., Chicago, Ill.

The Book Shelf

IMPERIALISM AND WORLD POLITICS. By Parker Thomas Moon, Ph.D. The Macmillan Company, pp. 583. \$4.50.

It will be news to many of our readers that more than half of the world's land surface and more than a billion human beings are included in the colonies and backward countries dominated by a few imperialist nations—that every man, woman and child in Great Britain has ten colonial subjects, black, brown and yellow; that for every acre in France there are twenty in the French colonies and protectorates; that Italy is one-sixth as large as her colonies, Portugal one twenty-third, Belgium one-eighth. In comparison with these vast domains the empires of Alexander, Caesar and Napoleon were trifles, and these monstrous empires of the modern world have sprung quite suddenly into existence, often without warfare or conquest, but only by a few strokes of the pen. "What Rome required three centuries to achieve has been dwarfed by modern nations in barely fifty years." Within half a century France has won five million square miles. Within the same period England has added to her huge colonial possessions four million more square miles. "All the great powers, save the United States, frankly set themselves to the epic task in the nineteenth century of carving out stupendous colonial empires, and even the United States, feeling the urge to action, reached into the Pacific for modest parcels of colonial territory."

It is this "contemporary empire building" with which Professor Moon deals in the remarkable and very important book before us. He tells of its proportions, its causes, its effects on international relations, on our prosperity and security, on industry and civilization. We have here a history of our own times, not that of any single nation but of a vast world movement, impelled by the mighty stream of modern commercial enterprise which reaches every quarter of the globe and affects more or less directly almost every nation under heaven, determining the condition and welfare of countless multitudes of our fellow-men.

No less than five of the chapters

are given to Africa and its distribution among the European nations. Present and past conditions, problems and international relations are presented for the Near East, the Middle East, the Far East, the Pacific Islands and far Latin America. The book affords much help toward an understanding of the situation out of which the Great War sprang. Upon such subjects as the social and political unrest in India, the present chaos in China and the friction in Mexico and Central America, it throws a flood of light. These things have furnished the themes for innumerable recent public addresses and magazine articles, but such discussions have of necessity been brief and fragmentary. We know of no other book that presents them all from a single viewpoint or with a thoroughness and fullness of information at all to be compared with that of this volume. Dr. Moon, who is associate Professor of International Relations at Columbia University, has written, not for the specialist, but for college students and for the general reader. These are things that we want to know about. To most of us the book will give quite a new view of our modern world. It has the advantage of excellent maps and a full index.

CONGREGATIONAL CORPORATIONS. Compiled by the Laymen's Advisory Committee.

A manual of information collated especially for lawyers, trust officers and others who may be consulted concerning the creation of trusts, the drawing of wills, the establishment of conditional gifts, and so forth, in behalf of Congregational Corporations. It deals with the local church, the National Council, the Foreign Boards, the Home Boards, the State Conferences, City Extension Societies, State Missionary Societies, State Boards of Ministerial Relief and other Congregational Corporations. In each case the exact name of the Corporation is given, its scope and purpose stated and form of bequest supplied together with other important information. By bringing together in a single booklet all this data, the Laymen's Advisory Committee has rendered an exceedingly valuable service to American Congregationalism. Copies of the man-



Mrs. Thomas of Pa. and ladies of her auxiliary raised \$104 in no time. Another auxiliary in West Va. raised \$276 the same easy way. And Mrs. Seawell of Mo. raised \$10 single-handed in exactly 11 minutes. DUSTAWAY is an amazing new invention—a fluffy mop-like pocket that slips over any broom and transforms it into a thin, flexible, washable mop in a jiffy! 13 novel features. Reaches clear under radiators, low furniture, etc. Catches and holds dust. No oil to streak. No metal to scratch. Absolutely unique. Approved by Good Housekeeping.

Test Sample Sent FREE
Test sample of DUSTAWAY sent Free for consideration of any church society on request of authorized member. A 2-minute test will show you remarkable fund-raising possibilities. We have special plan of sending DUSTAWAYS without deposit so that you don't invest a penny in advance. Send postal for sample today!
GLENCO PRODUCTS COMPANY, Dept. D-8, Quincy, Ill.

ual may be had upon application
Rev. William S. Beard, 287 Fourth
Avenue, New York City.

AMERICAN AGRICULTURAL VILLAGES. By Edmond de Brunner, Gwendolyn S. Hughes and Majorie Patten. George H. Dorland Company. pp. 326. \$3.50 net.

This is perhaps the most important volume thus far in that admirable series of sociological studies for which we are indebted to the Institution of Social and Religious Research. It presents the results of careful investigations personally made by field workers for the Institution in one hundred and forty agricultural villages of from 250 to 2500 inhabitants each throughout the United States. A vast amount of first-hand information is given upon such subjects as the structure of the village community, village and country relations, the village as a farmer's service station, the public school, the church, social organizations, public health and political and economic conditions in these villages. We commend as of special value the chapters devoted to the village church.

THE "KIT," a Pocket Magazine for Leaders of Church-centered Recreation.

This little booklet with its many programs, games, songs and "stunts" will be a comfort to many who are perplexed by the problem of making their social gatherings for young people interesting and attractive. It is published four times a year at twenty-five cents per copy by the Church Recreation Service, Wellington Avenue, Chicago, Illinois.